Past Present Futur

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REV. ROBERT E. TYLER

BIRMINGHAM, ALABAMA

1912

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TO THE MEMORY

OF MY

FATHER AND MOTHER

RICHARD LAWSON AND MARY ANN TYLER

Who served their generation well and answered "Ready" to the Master's summons during my term of service in Mexico, this volume is affectionately inscribed.

A COUNTRY of mysterious origin and vast antiquity; of noble scenery and impressive history; of picturesque costumes, and a life half Spanish and half Oriental; the dwelling place of Aztecs and of Spaniards; the battleground of Montezuma and of Cortez; the realm of sunshine and of silver—Mexico.

—John L. Stoddard's Lecture on "Mexico."

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INTRODUCTION.

A LAND of romantic and historic interest from the beginnings of Western civilization, Mexico, during the past year, has been the cynosure of the eyes of the world. Nowhere have her recent revolutionary struggles been watched with deeper interest than in her great sister republic to the north of her. Nowhere is her future a matter of more vital concern than amongst the people of the United States. Nor will our interest in all that concerns the welfare of our neighbor republic abate with the cessation of war and the establishment of civil order within her boundaries. The immediate future is destined to bring these two countries yet closer together. With the completion of the Panama Canal, the people of the United States and the people of Mexico will be drawn into such close neighborly relations, that nothing which concerns the welfare of the one can be a matter of indifference to the other.

Mr. Tyler's book is brought out at the psychological moment. It brings to us a more intimate knowledge of a land that will be a veritable treasure-house to the historian and novelist, to the archaeologist and ethnologist of tomorrow; a land in which new chapters of economic and

political development are to be written; a land, too, in which will be centered the interests and activities of millions of Protestant Christians in the United States whose missionary enterprises there are now merely at their beginning.

The author has enjoyed exceptional opportunities for a close study of his subject at first hand. His service for a period of years as a missionary of the Methodist Episcopal Church, South, in Mexico, has carried him well over the field of his investigations; and his student's instinct has led him to a painstaking and analytical study of conditions that have come under his observation. The results of his studies in this land, whose history runs backwards from the renaissance of today to the romance and history of Toltec and Aztec civilizations, will be read with profit.

J. H. McCoy.

Birmingham, Alabama.

PREFACE.

WITH an earnest desire to aid in some degree the study of Mexico's affairs by Americans, the author has undertaken to give a brief, simple, connected story of what he considers to be the most important incidents of Mexican history, as well as to discuss in a simple, fair, and unbiased manner the habits and customs of the people, together with what he believes to be the livest and most interesting questions of the hour. He reduces to writing his observations and careful study of these questions after a residence in the country of a number of years; but he feels that he is entirely unprepared to do justice to the subject. He will be many times repaid if this humble effort should result in some one making a more careful study of this important land.

Latin Mexico, lying between the United States of America and the Panama Canal, is a country of intense interest, and will grow to be of more and more interest as her future unfolds. Neighbors should visit, write to, and study each other that they may understand each other better, realizing that nine-tenths of their troubles are those that never come, or that come through

misunderstandings and misinterpretations. A Mexican gentleman, a teacher, a lawyer and an editor, said to the writer, "You Americans are responsible for many of our faults for bragging on us too much." The author has not refrained from being critical, but at the same time has tried to be fair.

CHAPTER I.

The Cliff Dwellers.

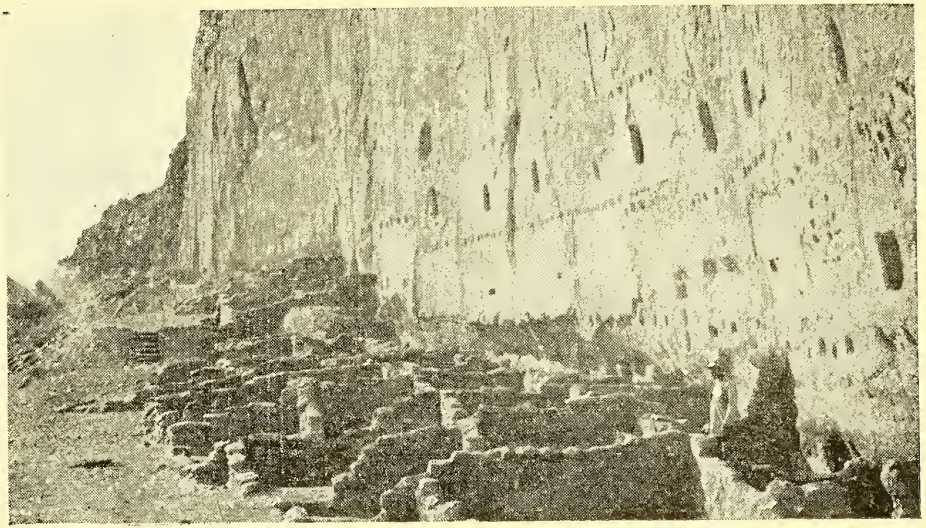
THE little people who inhabited the regions along the Rockies and Sierra Madre before the discovery of the Western World, dwelling in the crevices of the ragged cliffs, or in cities stuck to the cliffs by their magic hands, have left the world a topic of wonder-study. The story of these interesting little folk is not a subject of theory and fiction, but of fact and history. Specimens of this almost extinct race are still to be seen, sometimes exhibited as Aztecs; but Aztecs were as large as the Indians of any other tribe. These early little inhabitants of Mexico, in size, color and physiognomy resemble more the Japanese than any other race, and have as the Aborigines of Mexico strengthened the theory that Mexicans are Japanese in origin. But if the Cliff Dwellers are degenerates of Japanese stock, and it is true that the ridge of a mountain chain now submerged in our western waters

Who Were They?

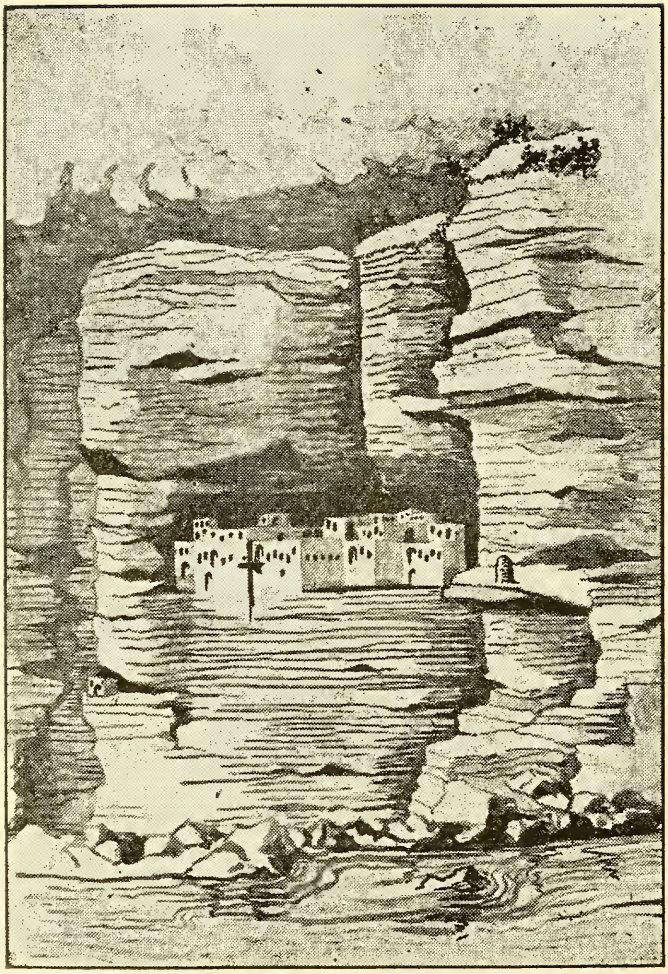
formed a dry bridge to the eastern continent, it would still remain a mystery as to how these degenerates were developed into large stalwart Mexicans. No, they were of mysterious origin and were exterminated like other early inferior races. They did not, like the Aztecs, attain any high degree of civilization. They knew nothing of agriculture and letters, whereas the Aztecs excelled some of the lower class Mexicans of today in both agriculture and letters, and even in ethics. The Cliff Dwellers only knew architecture and built houses and made a quaint pottery.

What Were They?

These mysterious people were on an average about two feet in height and weighed about thirty pounds. They were as active as monkeys and with the single exception that the top of the head resembled that of the monkey, they were well developed people, having big, brown eyes, black hair and perfect facial expression, and exhibiting no stub of a tail. They lived in these, to human mind, inaccessible places, subsisting on roots, berries, flesh of wild animals and fish. They attained renown in architecture, but made no effort in a literary line. They left no hieroglyphics cut in stone or wood, although they carved in both. (In fact, "Toltec" becomes a synonym for architecture.) The Cliff Dwellers



Skyscraper of Swager.



Dens of the Rockmen.

Skyscraper Tent Rock.

The Rockmen dwelling in the Virgin Hills.

were numerous among the cliffs of the Sierra Madra when the Toltecs from Arizona and California invaded Mexico about the middle of the sixth century A. D. The exact date is unknown. Thos. Brocklehurst in his Ancient History gives the date as 500 A. D., while Prescott (Vol. I., page 8) gives the date when Tula was established as 648 A. D., possibly following date given by Clavigero. But the three renowned Indian scholars, Mendoza, Solis and Ramirez, in their criticism and correction of Chimalpopoca's modern translation of Anales de Cuautitilan when they were connected with the National Museum of Mexico placed the date at 674 A. D. It was simply a question of the "survival of the fittest," and the little denizens of the mighty rocks were soon exterminated.

Visit To Their Dens.

The writer in October, 1908, made a hazardous exploration tour of the ruins of a city built by the Cliff Dwellers in the far interior of Mexico. We started from the city of Chihuahua, capital of the State of Chihuahua, one morning at seven o'clock, by rail, due west, and reached the end of the line next morning at ten o'clock, about one hundred miles over the National Divide on the Pacific Slope. There we procured mules and guides and started out

through the hills in a northwesterly direction. After two and a half days we came to the verge of what is known as "Big Black Canon." After shooting some deer and turkey that stood about our camping place, we struck camp near by in a tributary to this Black Canon. After resting up, enjoying refreshing sleep and savory wild meats, we started out with our guides the next morning in search of the wonderful ruins of the Rockmen. For two hours we climbed up the cliffs and at last we reached the very edge of the great rocks that protruded over the mighty precipice that seemed like a cloud hanging out in the sky. Down, down, a thousand feet and more beneath our feet, madly dashed along over rock and precipice a beautiful river like splashing silver from some volcanic furnace. Across on the other side of the canon from where we stood, in plain view, were the dens of the Cliffmen. It looked like a picture—a dream it seemed! We looked up and across to the horizon again, and for half a mile the rugged rocks gradually sloped towards us, and then a hundred feet of solid perpendicular rock stood before us, then protruding a hundred feet out over the canon, then straight down again, then back under the hill for a hundred feet, and then, below this on a little bench about halfway down the perpendicular precipice, we saw the strangest sight! Not as I

had imagined had these little fellows carved and cut their dens in the cliffs, but like people they had built them out of timbers and mud, shaping them up into a beautiful architecture upon this high shelf. Upon this high bench, seemingly inaccessible to anything without wings, was built a city, not in ruins, but in perfect order, room after room, house after house, story above story!

We turned from this strange, vacated city to our camp, to dream of the things and people that used to be. One thing was certain, it was not the home of robbers of later days, for these builders had selected the places of no protection from rifle or arrow or stone, and had built houses easily crumbled even by falling stones, when perfectly protected places were near at hand. What could it mean? It was simply a city built by intelligent people at a place and after a manner to their liking in peace and pleasure. The next morning we started out to visit the opposite side, the side on which the buildings were located, knowing at the same time that we would not get as good a view as on the previous evening but hoping to be able to reach some one building in the suburbs for closer scrutiny. Our expectations were more

Construction of Houses.

than realized, for from one protruding cliff we could see one portion of the city at closer range, and made some pictures of it. Finally we reached one building. The rooms were about eight feet square and six feet to the ceiling. The doors were about one and a half feet wide and two and a half feet high. The windows were about eighteen inches square and were placed around promiscuously, showing the only sign of irregularity in the entire structure. The corners of the building were plumb and the doors set plumb. The doors had wood jambs and the roof had wood joists, seemingly cut with stone. The wood in that dry climate will easily last two thousand years. I noticed some joists that were taken out of an old cathedral that had been built in the town of Nombre de Dios, State of Durango, one hundred years before George Washington was born, and they were perfectly sound—so much so that they were put into a fine new building. The houses had no floors (but not one in five that is built now in Mexico has a floor). The walls were made of dirt, seemingly a mixture of mud, gravel and straw, very similar to the "adobe" that is in nine-tenths of the houses of Mexico today. The plastered walls of this straw-mud were skillfully executed and seemingly eternal.

In this house we reached we found many bones

of skeletons of these people. The partial skeletons that we were able to put together showed that they were about the size of the few specimens now on exhibition through the country—about two feet high. A strange little gap was noticed at the bottom in the center of each door, seemingly cut about seven inches wide and four or five inches deep. Some thought it had been worn there by their feet passing in and out, but others thought on account of the regularity that it was cut there for some purpose. The doors in the second and third stories of the buildings all had the same gap.

Bones and Strange Gap In Doors.

They had built in the corner of the yard a cistern in the exact shape and as perfect as those in use today. How strange it looked stuck to the wall like hornets' nests, so inaccessible to water! One house had a beautiful porch in shape and style of those of today. Along in front of a row of two-story houses was built a nice yard—all of this upon a bench where it seemed that only beings with wings could have gone.

Cistern and Porch

The Cliff-folk did not always dwell in houses made of stick and mud, but often lived in caves

along the cliffs. In fact, when they were most numerous in the country, possibly the majority of them dwelt only as other wild animals, in the holes in the hills, but as they could, the most energetic and intelligent among them began to plan and build houses. After all, they deserve more credit than we, for having built houses in perfect order, joined together, story above story, with doors and windows, porch and yard, cistern, etc., all without any kind of a model, when we have theirs to copy from and improve upon.

Some Lived Only In Caves.

CHAPTER II.

A Missionary Itinerary Among Natives,

AS the writer's work in Mexico was confined principally to American colonies there he did not have very many opportunities to do mission work among the natives. However, after learning Spanish he often preached for them on special occasions and attended their revivals and prayer meetings. And during the three years that he served as pastor of the American congregation at Durango he had several opportunities to make itineraries among the Mexican congregations, assisting the presiding elder in his strenuous work, as he lived some seven hundred and fifty miles away in El Paso. So on some occasions when he did not feel well enough to make the 1,500 miles by rail and four days by cart, the station pastor was asked to do one or more of these trips. Having made some of these trips in company with the presiding elder, and feeling inclined to do this kind of

work, he was always eager for service of this nature.

The author's first evangelistic itinerary among the natives was a trip to Nombre de Dios, a town more than three hundred years old, of three thousand inhabitants, not one of whom spoke a word of English. He hired a four-mule wagon, and, not feeling equal to the Spanish task of really conducting a Mexican quarterly meeting, which always protracted into a revival of several days' duration, he asked one of the missionaries, Miss Mae Treadwell, who had charge of the McDonell Institute, to accompany him on this trip, as it was during holidays. So after the work of Sunday was over, Monday early in the morning the driver reported at the parsonage with his team. The writer with his family and two teachers from the school started out on this mission with a prayer on their lips that some good might be accomplished. Their first subject for spiritual instructions was the driver. This first experience proved an easy task, for the coachero, although very superstitious about the gringo's Protestantism, on this occasion acquiesced in the teachings of the simple gospel and was saved.

Nombre de Dios (Name of God).

The illustration on another page gives the situation at the lunch hour about twenty miles out from the city, preparing a meal by the wayside. No opportunity for instruction was given here as no one was encountered during this short trip.

At Salto, the Niagara of Mexico (Salto means a fall—see illustration), where camp was struck for the first night, a splendid opportunity was given for special work. This was the midway "inn" from the City of Durango to Nombre de Dios. This great camping place for all "passers-by" consisted of three families, a large lot or feeding place for stock, and a grand hotel of two rooms without floor, chairs, tables or beds. The one room here that was "to let" was very familiar to the writer and his family, as on a previous occasion they had found it necessary to pass the night there, and during the supper hour were overcome by the gas from the Mexican's charcoal cooking and came near losing their lives. The writer on this later visit presented to this people the gospel, most of whom accepted it freely and gladly. Some tracts were left for distribution and a Bible was given to one who could read on a promise that it should be read to the guests who chanced to stop by

First Night Out.

from day to day. Hundreds passed that way conveying precious metals from the mountains to the railroad. With many a "Gracias" and "Adios" (thank you) and (goodbye), the party departed early the next morning, arriving at Nombre de Dios at three o'clock in the afternoon and began to call the people of the mission together for a series of services. The quarterly meeting was held and revival services began immediately. A goodly number of followers were soon congregated, and singing, praying and praising God started in the very first service in a manner that easily prolonged the service until the midnight hour. Such faith, consecration and devotion as that congregation manifested was indeed glorious.

During the progress of the meeting many times the rabble who had gathered outside of the building cursed and threw stones against the walls. The writer must confess that he felt a little uneasy, as on his previous visit to the town with the presiding elder, which occurred on the 16th of September (the Mexicans' Fourth of July), when the streets were full of people drinking, they were forced to sit up during the night with their Winchester rifle, shot-gun and revolvers in hand, expecting every

Outside Disturbance.

moment for the door to give way under the heavy pressure of the stones that were constantly thrown against it. When morning came the rabble were too drunk to cast stones and the preachers could go about town without their guns.

On this latter trip the ruffians who first began to make trouble were soon brought under the influence of the meeting and several of them converted. A conference was held with the priest of the city, a young, progressive fellow, who frankly admitted that his people would be improved morally if the people were more equally divided, saying that Romanism had encountered no opposition until lethargy and immorality had taken deep hold upon his people.

Reconciled.

The party slept three nights in the little chapel, turning rough benches together and spreading blankets upon them. All the homes of the congregation were open to the visitors, but this was chosen as being more comfortable for the party, and because the people were very poor and would be greatly inconvenienced otherwise. After the "goodbyes" and "God bless you" and "keep you through the night," etc., were finally over, after midnight it

Slept In The Church.

was easy to sleep even on a hard rough board. All knew the crowd would be back early next morning ready to sing and pray through the day.

This devotion to God's house and appreciation of His laborers sufficiently inspired one to his greatest efficiency and even beyond the bounds of his strength. It was on this spot that the sainted Robert MacDonell fell on sleep after his journey from Durango. Friday morning the final "Adios" had to be said, for it was necessary to reach Durango for the Sunday service. The party started on their return trip the next morning feeling that the visit had been worth while.

Inspiration and Opportunity

On reaching home the first duty that the writer and his wife faced was to look after their old idol manufacturer, an aged Spaniard of some ninety years who lived second door from the parsonage, and who was seriously ill when they left. Quite a friendship had sprung up between Pascual (the idol maker) and the American pastor and his family. Although thoroughly trained in and wedded to the ways of Rome, and superstitious and ignorant, he had been taught by the writer to look through and beyond his idols to his Maker. They found him on their return in a dying condition. Upon the re-appearance of his American friends he rallied, and then, with

the cross of gold on his heart and the image of the Virgin Mary held in front of his eyes, with his hand holding that of the Protestant pastor who prayed that he might have a true vision of the Savior, and then whispering "It is well, it is well," a beautiful smile played over his face as he closed his eyes in death.

The writer felt well paid for any and all sacrifices and services rendered in Mexico for testimonials in death like that of Pascual. Reflecting on the happy days of service on this field in the Master's business, Miss Treadwell, who was often with the writer and his family in these happy experiences, says in a recent letter: "During the ten years of my service here, where laborers are few and the harvest great, I have known of no recruits who have brought us more light and joy and help than the author and his family; entering into all of our joys and sorrows they won the hearts of natives and foreigners. They did a great work. The MacFerren Memorial Parsonage, which stands beside MacDonell Memorial Church here, as also our beautiful stone church in Torreon (the finest in the Republic owned by our Church), are monuments to their ability, consecration and zeal." (Mae Treadwell, apartado 103, Durango, Mexico, January 15, 1912.)

Such expressions and letters from his presiding elder there, often begging him to return, causes the writer's heart to turn that way. In fact, his letter to Bishop Candler asking to be relieved of his work there on account of the illness of his wife was a sad, sad day.

Without the help of Miss Treadwell and Miss Tydings, two of the best among those who have labored in Mexico, the writer never could have succeeded with his work. And he and his family are indebted to them and many other kind friends in Mexico for their many, many kindnesses.

CHAPTER III.

Hunting and Being Hunted.

IT is said that all things come to those who wait. There are two experiences that come to many American people in Mexico. One of them is a great delight and comes by choice, namely, to hunt; the other is a great distress and comes unbidden, namely, to be lost—to be hunted. It is easy to join the Esau, Nimrod & Roosevelt crowd when in a country full of wild beasts.

Not long after the writer had taken charge of American work in Mexico one of his members, Mr. Boyles, who lived seventy-five miles away from his church out in the mountains, invited his pastor out to see him and take a hunt on the San Blas Ranch, in which he had an interest and superintended. It was a pleasant and exciting trip. Mr. Boyles sent his trusted overseer, Jesus by name (most Mexicans have Bible names), after his pastor with animals sufficient for transporting the entire family. The trip was

Off to The Hills.

made in two days. Mrs. Tyler rode horse-back in the only manner possible (astride) through those mountains for the first time. Odette Tyler rode a burro (donkey) the entire way, slipping over his head twice going down the steep hills. All were tired outright on reaching San Blas. After two days of such experiences over hills and sleeping on the hard ground at night, San Blas was indeed a haven of rest. Mr. and Mrs. Boyles, one of the first families of Ohio, who had gone there to look after their ranch interests, intelligent, consecrated Methodists, made the preacher's family feel at home. Mrs. Boyles said, "I haven't been to church in two years, have seen so few Americans, but I am happy! I am doing Christian work among the natives on the ranch. We are out of touch with the world, sending only once every two weeks for the mail."

San Blas.

The first night Mrs. Boyles with her pastor and his wife went down to a little hut on the ranch to visit a woman who was seriously ill. After administering to her physical necessities, dividing with her their medicine supply, the writer questioned her about her spiritual condition. She knew only Mary, THE MOTHER OF GOD, but did not attribute to her Son Jesus any honor or praise. Finding her in

almost a dying condition, the night was spent there praying with her and ministering to her. But when morning came she said to her family in her fanaticism and desperation that she was going to die and had to see a priest—that meant, of course, that they (her family) would carry her dead or alive to see one. They put her on a mule several times, but each time she would faint. Finally seeing that she could not sit up, they fastened a blanket to two poles and started with her to Durango seventy-five miles away, not to see a physician for an operation for appendicitis, but to have a priest bless her before she breathed her last!! In her desperation now, a Protestant even in presence could only harm her. So with men, money and medicine they were off to see the priest.

First Hunt.

Mr. Boyles and the writer with Jesus and his two pack-mules started out for a hunt. Mr. Boyles said, "Jesus, carry us to the spot where you killed the two black bears last week; I want to show Mr. Tyler their den, and maybe we will get the other ones you saw." It was the most exciting hour of this scribe's life. He had never killed a deer nor charged a bear's den, and even now a regular buck ague was on. After the first deer had been killed and some turkeys the

writer's nerves quieted down and he got in some good shooting, having killed five of the seven deer and one of the turkeys seen in our illustration elsewhere. Every advantage, of course, had been accorded him. The writer will not undertake to describe the attack upon the bear's den; suffice it to say that he did not always take advantages which were offered him, finding it difficult to remain at a given stand still and long enough for the bear to put in his appearance. In fact, once having been given the best gateway to guard, on seeing the Mexican across the Canon motion that the bear was coming out at that gate, he found himself out of control of his legs which were walking off with him, feeling that the bear could be easily killed at a much greater distance (he had been warned that it would not do to wound the bear, but that it was necessary to kill him). If the animal came out by that gate it was not observed; possibly the moving around there had caused it to turn back as this hunter was beginning to hope it would do. The joke now was on Odette's daddy, as he had constantly teased her for being afraid of getting out of the house after having been shown an eagle's wings and claws that had been killed there a little while before while killing a colt, and which could easily have carried away a child.

She did not only determine to remain inside, but was very much worried over having her burro exposed to such dangers.

Next morning Jesus strapped five of the deer and some turkeys on two pack-mules and all mounted and started back to Durango expecting to overtake the parties carrying the woman on the stretcher. Strange to say the woman livd through the trip, was blessed by the priest, and got well; but it was the Protestant's bottle of oil and not the blessing of the priest, as she thought that did the work. Possibly all combined.

Two of the most impressive incidents in the life and experience of the author were being lost himself and searching for the lost. If the reader has never been lost it will be impossible to appreciate fully its meaning. The writer was lost—fearfully lost, while on a mission of mercy. He was one of a party carrying a desperate wounded man from a mine several days' journey to the city. One afternoon the patient suffered so intensely that it became necessary to strike camp about two o'clock. The doctor asked the writer to ride out a little way from the Mazatlan Trail and kill something to eat. He had not gone far until he came across some turkeys and soon found that in following

Lost.

them he had lost his bearings. Every direction tried only brought disappointment, for in less than half a mile's distance a bottomless canon, as far as human eye could reach, stood in its awful ghastliness before him. To turn and try the opposite direction was only to find within less than a mile a similar experience—stopping upon the edge of a precipice and looking down thousands and thousands of feet of perpendicular rock sides only to hear the moaning and sighing of the breezes among the rocks of the deep canon, the tumbling stones as they were turned over by the hands of the black bear searching for bugs and worms for an evening meal and the mournful howling of the wolves like requiems over a lost world. After hours of fruitless effort the horse was finally given the reins for a trial that he seemingly had been wanting to make. He puckered up his ears and started out a new way and succeeded in going a little further than usual, but finally stopped and stuck his ears over a cliff that must have been two thousand feet straight up in the air.

With horse and rider both completely puzzled and hemmed in a small place, with a deep canon all around seemingly, out of hearing of all signals, night already on, a desperate effort was made to find water, but in vain. The rider dis-

mounted to rest himself and animal, feeling that since he had not traveled very far, being hemmed in, he would be found early the next day, remembering at the same time that some Americans had been lost in there and never found.

Before trying to sleep any, as had been his custom from early childhood, the rider looked up "to the hills from whence cometh all our help."

Help From Above.

About midnight the sky cleared up (it had been cloudy during the afternoon and night), and he took his bearings from the stars, mounted and started out straight to a star, knowing that unless an intervening canon stopped him the trail must be crossed not far from camp. Sure enough the evidently narrow neck of the trap was passed, and on and on until at last from the top of a high ridge the light of the camp could be seen straight on before. Light signals were exchanged and later from the low lands rifle shots, and soon camp was reached and all searchers called in.

On another occasion during an exploration of a canon for Cliff Dwellers two of the party were lost from the guides and could not find their way to camp. They were out two days and a night without water or food. At night the writer directed the

Searching For Lost.

search, going with the guide to every high peak in the surrounding country, building bonfires and shooting, but with no success. No one lived in that wild country for hundreds of miles. The next day a wider search and a more desperate effort were made to find them, knowing that unless they were found that evening they would likely lose their minds and run away from us into the canon if found. The guide finally gave up, saying that they could not be found, when something said to the writer who prayed for direction, "Go on to the top of that great range of mountains." They were scaled and at three o'clock in the afternoon the lost were found! One of them was more or less composed but the other had gone to pieces. It looked at first dangerous to approach them, as they had their guns. In fact, after full recognition was effected and food and water administered, they were still enraged with the guide and would have killed him but for the pleading of the writer that if they did so none of us would be able to find the way back to camp (which was true).

A word of caution to all who go into the big woods: Never go without a native guide, and never risk yourself away from the guide even to do some small place.

CHAPTER IV.

Habits and Customs.

THE peculiar customs of Mexico are full of interest to the average American, especially if he has never seen an adobe nor a well packed burro. Stepping over the border line from the United States, he seems at first to be walking in his sleep, the sights are so unreal and strange to him.

The black-robed women, with shawled heads, the lagging, indolent men, lashing their half-starved horses into a forced trot over the rough cobbled streets of cities, conveying the better class to and from their business points; the poor abused burros plodding the streets with burdens so heavy and so immense that only their little hoofs are visible beneath their heavy loads to assure one that they are real beasts and not automatic objects moving along. Then the screeching of the cracked-voiced vender of "dulces" (candies) on every corner; the lazy policeman in laundried white standing as motionless and almost as use-

In the Street.

less as a barber pole; the sleepy mule of the street-car creeping along at a pace that an American would scorn and walk on ahead; the scarcity of well dressed men and women in the streets and the monotonous sameness of the peculiar dress of the poor people, the bumping and jostling on the sidewalks, for one never knows which way a Mexican will turn, and they often take the entire walk, stopping in the midst of it to wave an "adios" to passing friends. It is strange to call out "goodbye" to persons along the street whom one has scarcely met. These and many other novel sights hold the attention of the American, when at last he is aroused from a dream by the tremendous clanging of the harsh and discordant bells of the cathedral. These bells hang high in the tower and are rung vigorously by men pulling ropes. They all clang together, some ten or twelve, without time or rhythm or decent tone. Their principal object seems to be noise. They are rung many times a day to call the sinful passer-by to enter the church door, which stands open at all hours, and say his prayers to the Holy Mother.

The most of the people when passing a church reverently lift their hats in respectful recognition. Many of their religious customs seem to be mere habit, yet to the Mexican they

Some Religious Customs.

have some significance, possibly. But their slavish subjection to the priests is disgusting to the average American, as he sees the rag-tag of the town running along the streets kissing the hands of the priests as they hold them at a sufficient distance lest their fine robes should be soiled. And it is not always confined to the poor. I have seen a rich and apparently well educated merchant leave his store and kneel down upon the sidewalk and repeatedly kiss the hands of a passing priest.

All enter the church, both rich and poor, in simple raiment, the women with shawled heads, and devoutly in form perform their services.

All through the year they observe many "fiestas." The one of greatest importance is the Guadalupe Day, or Fiesta of Nuestra Sra de Guadalupe This is a week of religious ceremony, when the great pilgrimage takes place, and people far and near throughout the Republic find their way to the place where is built the famous Church of Guadalupe in the sacred town of the same name. It is a suburb of the City of Mexico. The church is built on a hill overlooking a beautiful valley and surrounding mountains. It is shrouded in a kind of mystery

Guadalupe Day.

which endears it to the superstitious and ignorant people.

Old Legend.

They believe in the old legend which tells how an Indian once crossing the mountain knelt to pray, and when calling upon the name of the Holy Virgin, she appeared to him and presented to him a bunch of flowers. He bowed himself humbly before her, but when he arose again she had disappeared but had left her photograph plainly imprinted upon his "tilma" or loose cloak which he wore. He hurried to present his story and bunch of flowers to his priest, who blessed them, and priest and people were so aroused by this wonderful thing that they built a church upon the spot where the Virgin had appeared, and it has been a sacred shrine for pilgrim worshipers since that time.

Credence Given

The Indian tillma has been preserved till this day and may be seen in the church. A fac simile of that impression is tacked over nearly all the doors of the homes in the Republic today, and some of the wisest of the people seem to think it simply a miraculous occurrence. This deceptive miracle working way has often been the method of Rome. Anything to excite the people and make them pour out their abundant treasures

in the coffers of the Church. By this deception alone millions have been poured upon that spot—bleeding the people. The altar and railings of the church, it is said, are made of solid silver. Great oil paintings hang upon the walls, and many other novel features make it an interesting place to visit.

There is a quaint old cemetery on the hill near by this church, and here, as is their custom in all cemeteries on this day, the people take their families, and dressed in black they go to spend the day among the graves in the cemetery, fasting, weeping and praying for departed souls. Many bring great candles, some five feet high, decorated in gilt, and place them burning at the head and foot of the graves. Natural and artificial flowers are also used in great profusion, and many symbols are placed upon the graves of their loved ones; but there seems to be no seriousness connected with the affairs of the day, all of it being simply a picnic.

All Saints' Day.

Another "fiesta dia" of importance to the Mexicans is the week preceding Easter Sunday. This is observed in the church by mass and mourning, with constant religious ceremonies, up to Friday when the crucifixion took place, then, leaving the church, the

Easter Week.

people rush into the streets with loud shoutings and excitement and proceed to burn in effigy the body of the treacherous Judas.

This is an image made of straw and dressed in a suit of clothes to resemble a man. It is carried through the streets with loud shriekings and mockings from the rabble that follow close on the heels of the bearer. When a sufficiently large crowd has gathered to witness this spectacle, it is saturated with petroleum and hoisted on high, after which the frenzied mob fire upon it with well loaded pistols, thus setting it in a blaze. It wobbles feebly about in a pitiable manner, so realistic that, as they work themselves up to a fury, they almost imagine it to be the real Judas. Finally, when it falls half burnt they rush upon it furiously and tear from it the entrails and strew them upon the ground, stamping and cursing like madmen. When it is torn to shreds and stamped into the earth, with a triumphant yell they scattter through the streets and their sorrow is turned to rejoicing. Usually as a result of these protracted solemnities the solemn days are followed by drunkenness and revelry. Even the Day of Guadalupe, which is to them the purest and most sacred of all, is followed by a great reaction.

Burning Judas.

Christmas is not a feast day, but a day of prayer, and is not usually observed in any way. Christ is a very insignificant creature where Mary and saints are worshipped.

Their minor feast days are the birthdays of the saints, and persons bearing the same name. as, for instance, John or Johanna (Juan or Juanna), celebrate the day of their patron saint. They are given a party and friends and relatives enjoy the day with them. They are aroused early in the morning by strains of sweet music on harp and guitar and the singing of carols; then the friends go from house to house, bringing gifts and congratulations through the entire day, adding to their number each time another name-sake of the saint. Wine, champagne and refreshments are served at each home, and guests must never refuse to partake of them; so they become quite merry as they go the rounds, and the evening is spent in dancing and merriment.

Minor Feast Days.

The national sport of the Mexican, the "bull fight," is becoming well known. So much has been written of the professional fights, I will tell only of the amateur bull fighting. The week preceding this event is one of great excitement, especially among the young people, as it is

Bull Fights and Cock Fights.

well known that the young senors of the place, at least the clerks and employees of business houses, are to be the bull-fighters.

The business men put their money up in much the same way as in horse racing. They bet large sums of money, from fifty dollars to five thousand dollars. The day of the bull fight, which is always on Sunday, the most elegant turnouts of the city are to be seen carrying to the game the interested senors and senoritas handsomely dressed for the occasion.

Much Betting.

The favorite senoritas, dressed in filmy, gauzy and tinseled garments, with long white veils, occupy the grand stand, as they have been chosen to be queens and must be prepared to bestow upon these brave young heroes the badge of honor. The amphitheatre is crowded to the utmost; multitudes of brilliantly dressed people in plumes and ribbons await eagerly the coming of their friends. Presently when the music announces the entrance of the procession there is a momentary silence and the heroes come forth in all their glory, clad in their brilliant colors of white and gilt, pink, blue or red, each color denoting some degree of rank in the game. They march proudly in; there are two mounted picadors for each matador; these and

Queens Of Honor.

the banderilleros all take their places in regular order, when with a call from the bugle the gate flies open and in trots a frightened young bull, looking wildly about for a place of escape; he seems to think himself in the wrong pasture, and is only too willing to escape without molesting any one. The youths advance without much fear, for the animal has had the sharp points of his horns sawed off and he seems as harmless as a big young dog. They begin waving the red cape to excite him to fight, but the poor frightened little fellow refuses to do anything but toss his head and trot to the fence in a vain effort to jump it. When the picadors have succeeded in getting near enough to have the bull turn and gore their blindfolded, helpless horse, the horse is dragged away and another takes his place. They have by this time stuck the poor bull full of poisoned hooked banderillas, so that he is frantic with pain, and fights with the blood streaming over his head and shoulders, until he becomes weak from the loss of blood and finally falls an easy victim to the cruel sword-thrust. He is also dragged out by mules, and another animal just as harmless and as helpless is turned into the ring. This is repeated until six bulls have been

The Fight.

cruelly tortured to death in a manner too barbarous to describe.

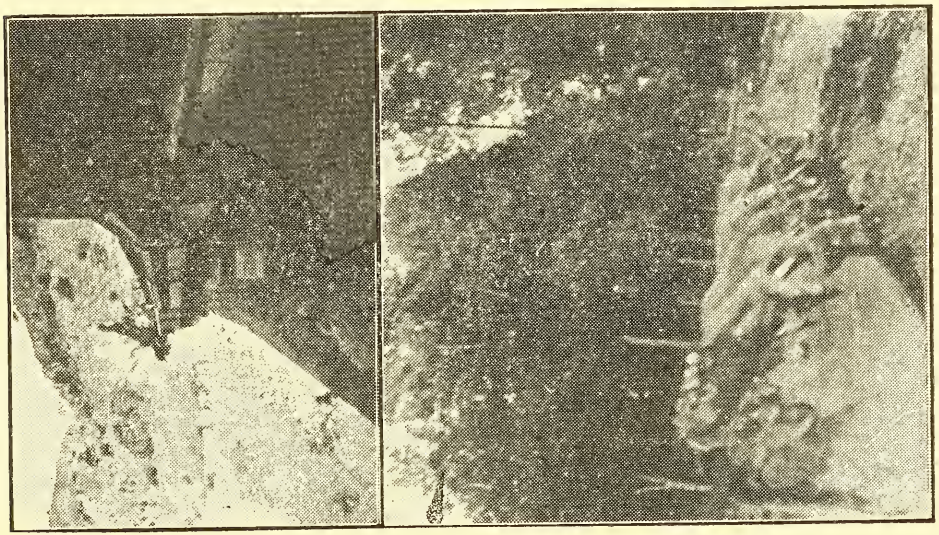
Usually from four to six blindfolded horses are killed, and sometimes a two-legged animal. While the bull is being dragged away the band plays tumultously and the shouts of the crowd are deafening. The would-be bull-fighters, on entering the ring, march proudly up to the grand stand and receive from the queens a broad band of ribbon with artificial flowers attached, which is worn throughout the game, and often this blood-spattered rag is sold or kept as a souvenir by those who love to witness this barbarous spectacle.

The amateurs are exactly like the professionals as to methods, except that the professional is out for business and the amateur for sport and charity, as they are gotten up often to increase the funds of a hospital or church building. The sale of tickets is large and the dead bulls are sold and given for food to the inmates of the hospitals, while in the professional fights each week the meat goes to the soldiers.

A person who has never visited this country can scarcely imagine how strong a hold such a thing as a bull-fight can get on a people. The pens are crowded every Sunday

Group of pupils in Missionary School at Durango, Mexico.

A strange market. Selling images of Judas filled with fireworks for the purpose of being blown up.



Diving under top of Seirra Madre near National Divide, and result of a day's hunt on the San Blas Ranch.

Preparing a Wayside Meal.
(Author's family and some Missionary teachers.)

Hold on The People.

the entire year, in the main by poor people who give a fifth of their week's salary to see the same thing over and over again. They have cultivated a thirst for seeing blood flow until they have no feeling for human blood. I noticed a crowd on coming out from a fight, when two men quarreled over the bet and cut each other almost in twain with long knives that they nearly always carry (about twelve to eighteen inches long), stand off and laugh heartily at their writhing, bloody bodies in the streets.

It is sad to see the young people being so wrongly educated in these amateur fights, but, I am sorry to say there are many Americans who regularly patronize the game, and who seem as fond of it as the Mexicans. It is a greater shame to them, for they have not been brought up in this atmosphere of barbarous cruelty, and should not so easily slip away from their better teaching. The cock fight is another popular game of the people. It is a betting game, attended by men only, and many thousands of dollars are won or lost over these fights every Sunday.

The ball of the better class of Mexicans is regarded as a formal and important event. Here assemble the elite of both sexes. There are no introductions, the parties being supposedly a

Social Customs—The Ball.

select company. The Senoritas attend, escorted by Mama or a chaperon; they take their places on one side of the room and the Senors on the other. When the music begins, the gentlemen advance, present their cards to the ladies, the lady accepts graciously, as she must never refuse when invited to dance; she places her name upon the card by her partner's, and they enter the merry whirl. Probably not a word is spoken between them during the dance. There is a respectful and reserved demeanor between them, until the banquet; then after partaking of champagne and wine the conversation and merriment begin.

Plazo and Paseo.

The Mexicans are very much like the French in their love of outward display, showy equipages, dressing, and hours spent upon the boulevard or promenade. Their "paseo" of the City of Mexico is a scene of brilliancy which can be appreciated only when seen. They drive in the cool of the evening, and far into the night. The ladies usually in company with other ladies, the gentlemen with gentlemen friends.

Senoritas are dressed in the daintiest of fabrics and colors, and their gowns and hats are often imported from Paris. They and the matrons who

Dress.

accompany them have the most feminine of wearing apparel, and wear it as a queen wears her jewels, gracefully, and as though it were an outward expression of their love of femininity and beauty. No Mexican Miss ever rode astride or did anything at all masculine.

There are many beauties to be seen on these drives, and it is one of the customs of the city to drive through the length of the boulevard and back again, thus travelling many miles over the same street, sitting back at ease, to be admired by a vast throng of gentlemen lined up on either side the "paseo," who stand gaping or bowing as the coaches pass, and even sometimes using opera glasses for closer observation even at close range, which is embarrassing to the Senorita who is a stranger to these gentlemen, and, of course, not there to be admired. She is only taking her evening drive with Mama, and has never thought of a man! For Mama has brought her up to think she must never be seen in company with one, nor ever speak to one upon the street, except to give a bow or "adois" at a distance.

But there is another way known to the young people whereby they may become better acquainted: a very peculiar way for well protected young girls, I must say. I have

Plaza Promenade.

seen these crowds of people so closely packed in the promenade that often they have to come to a stand-still, being unable to advance another step. Sometimes in these mix-ups the Senoritas, among others, are rudely jostled and glared at by a mongrel mixture of Mexicans, Chinese, Creoles, Japanese—anything that chanced to make up a part of the mass—and are sometimes insulted right in the presence of their anxious chaperones.

These plazas are usually laid out with bandstand in the center, brilliantly lighted, and a green park of trees and flowers, with fountains and statues to make it an attractive place. The music of the Mexican band allures everybody to the promenade. The men take the outside and the women the inside, and here they promenade in opposite directions, facing each other. In this way many little flirtations go on unobserved by the average person, and many a coquet makes a conquest here and brings captive to her window a sighing lover.

When a fellow admires a certain young lady he will slip into her hand as they pass in the promenade some little token, usually a flower, sometimes a note. If she wishes to encourage him, she afterwards sends him a little missive by mail,

Courtship.

and he answers by appearing on the outside of her iron-grated window, where she awaits him in filmy laces, flowers and perfumes, and there in the moonlight 'neath the flickering shadows of the peppers and the sheltering fans of the palms, he softly murmurs his fond dream, or tinkles gently on his guitar a lover's song expressing his own feelings of hope or fear. This window courtship the audacious American has bluntly named "playing the bear." When the Senorita has told her careful Mama, and if Mama approves of the Senor, they may correspond. In a few months they may become engaged, after which the maiden is supported by her lover. The engagement present is a bracelet, although the ring is also placed upon her hand at the wedding. After this novel courtship, during which time the lover has never been admitted to the home of the maiden, the marriage takes place.

Marriage.

They are married at the home of the bride by a civil judge. Relatives and friends are invited guests. A wedding supper is served and marriage gifts presented. The bride receives a dower of from fifty to thousands of dollars from the groom in silver. The next morning, after a night of dancing and music, the ceremony is performed by the priest at the church, just before daybreak. They are now consecrated to the

church by mass and prayer. This wedding is public, and persons interested may attend. The ceremony sometimes lasts two hours, during which the couple are upon their knees before the altar.

The marriage is followed by feasting and dancing, which lasts from one to eight weeks. They sometimes go upon a wedding tour, when upon their return they immediately set up housekeeping.

The home life among the better class of Mexicans is, to them, ideal. The husband is a good provider, and the wife very domestic in her tastes and content to remain in the home, looking after her family—her first and only duty. She takes little part in social affairs, but gives her almost undivided attention to her husband and children. Although the authority of the husband is supreme, and he is in truth her "lord and master," she can, with tact, very nearly have her own way in matters of her household. She eeps servants galore; they are cheap, and she is simply to be a good manager, and her domestic machinery will move along smoothly. Their families are usually large, being from six to twelve children, and the husband requires nothing of his wife except to keep beautiful and be true to him (not universally

Domestic Life.

obeyed, but truer to him than he is to her), and rear his children well.

The aim of every Mexican mother is to guard her children from evil, especially her girls, whom she keeps very close to herself, and very early surrounds them with the influence of religion (an object lesson for Americans.)

Parental Training.

The maidens usually follow in the footsteps of their mother; they are taught the religion of their forefathers, while yet in the cradle; and later are so carefully chaperoned that they have little chance to become perverse; besides they are for the most part naturally docile and reserved. And when they marry, as they generally do, very young, they expect to retire from society, and are content to give their entire attention to their homes under the security, protection and love that satisfies.

The divorce question is scarcely ever raised among them, as it is looked upon as a disgrace, and the church forbids it. So their lives move on, peacefully for the most part, and if their lord (the husband), because he is lord of his household, shows a little superiority now and then, it does not matter with his wife, as she looks upon him as her superior, and leans upon him as a dependent.

Divorce.

The Mexican mother is extremely, even fool-

ishly indulgent. She can scarcely school herself to say no, which seems to her a very harsh word to use to a child. She has very sentimental notions concerning children, and creates much trouble for herself because of them, for children will take advantage wherever they discover weakness. She admits, if she talks English, that she is too "soft" with them, meaning "easy." And when she has taken them over the baby period, she still continues to look upon them as babies, until at last, realizing her mistake, she often employs an American governess to teach them more practical methods and ideas.

No Force of Character.

When they are in their first teens, she usually places them in a convent school, frequently in the United States, for better education. Yet they spend much time at home with their mother.

Unfortunately, the boy is not so carefully reared as his sister. He is made to feel that being a boy, he may have more freedom, even license. He, therefore, roams about and indulges in things that he would be better off without. And even if he grows to be a man of impure morals, it is looked upon very lightly and excused by home and society simply because he is a man. And so it often

Boys.

happens that the devoted and domestic little wife, who gives her entire life and love to her home and family, is often deceived by her unworthy lord; but rarely does she know, or appear to know, that he is other than wholly true to her. This home relationship is not so happy and satisfactory among the poor, the masses of the people. Few of them are married—were not able to marry under Romish rule. Some live together happily, some fall out and pair off with others. Often the woman supports her husband by taking in washing. They live in a loose way. In fact, it is difficult to cultivate virtue where a family of fifteen have to live in a room fifteen feet square without a chair, bed, table, back corral, or anything, like half of them do.

Marrying Relatives

The Mexicans frequently marry among their relatives. Very often cousins marry, and now and then an uncle and niece will become lovers and finally marry. This is done to keep the family name and inheritance and is not looked upon as evil in any. In fact, it is often planned by the parents for their children from babyhood.

There is a constantly growing tendency, however, for the Mama to consent to an American "e s p o s o" (husband) for her daughter, who considers it quite an honor to win the

Marriage with Americans.

love of "un Americano"; but Mama takes care to see that he has a good bank account or mining stock, so these marriages now are not infrequent, especially if the American remains some time in Mexico without returning to the United States.

Mexico's business habits and customs weary an American. The whole thing looks like play. Everywhere, in shop, factory, office or store, no one seems to pay much attention to his business, nor seems to care very much whether he does any business or not. If you go in a store to purchase an article the clerk will come to you and shake hands with you and ask you all about the health of your family, etc. When you get his attention turned to his goods he acts as if he thought that if he sold you anything it would be a great accommodation—a special favor to you! There is no use to get mad and go to the next store, for you will only have to repeat all the first again. It is the same way in the offices. If you buy a piece of property it will take much time and cost enormously to close the deal and fix the papers.

In Business.

Office hours throughout the country are generally from 9 a. m. to 12 m. and from 3 to 5 p. m.

Short Office Hours.

All stores generally close two or three hours in midday. It takes them over an hour to eat, and then the "siesta" (nap) after dinner is more important than the dinner. They also have a holiday every week or two, and sometimes one or two, and even three in one week. Stores and offices are closed so much until you can't tell when you can get in without going to see. After all, the Mexican idea in this may be wiser than that of the ambitious American. No doubt the hustle and rush of business have cut off the happiness and length of many a life.

Won't Walk Nor Work.

It is a peculiar thing that the Mexican will give the last quarter he has to ride across town or get a boy to carry his satchel a few steps. One of our preachers borrowed enough money to get to a conference, first gave a boy twenty-five cents to carry his one little grip to the hack, then the cochero fifty cents to drive him across a few blocks, and then a cargador twenty-five cents to put it on the train; he then bought a second class ticket! Americans all carry their own grips and buy first class tickets. Clerks will work all day for a dollar and give half of that to the cochero to drive them across three blocks home and back.

Nearly everybody smokes cigarettes, women and all. In fact, there are very few women, especially among the lower class, who do not smoke. Mexicans, however, never, never chew tobacco. The most of the men drink, and it is a common occurrence to see women drunk. Alcohol is cheap and there is a cantina (little saloon) on almost every corner. Mexican people as a rule are not so boisterous and dangerous when drinking and drunk as Americans. A man is much safer walking around at night in Mexico than in the United States. The reason is not that the Mexican people are better morally, but are simply indifferent—never planning nor scheming nor caring about anything. They have no individuality, and that makes you or your family safe most anywhere in Mexico.—much more so than among Southern Negroes.

Smoking and Drinking.

It is providential that the poor can get for a few cents all they seem to care to eat: beans and mashed hominy, pepper and goat milk. They are not only satisfied with a six-cents meal of this kind, but the providential thing is that these cheap articles are strengthening and they can work year by year on them. And so they are not caring nor thinking. They are content to let others do that for them.

"What is the use to worry,
Until you have to pay?
We let the *gringo* hurry—
It's better to delay.
What is the use to borrow
Of trouble far away?
Come, put off till tomorrow
What you can do today.

"What will be surely will be
To make the what-has-been.
Our languid eyes can still see
What comes may come again.
Ah venga una cigarro,
Is ours the hand to pay?
No, put off till tomorrow
What can be done today.

"Then let us lie together
Like lizards in the sun—
As lazy as the weather—
And dream of deeds undone.
Such thoughts need not bring sorrow,
But rather smooth the way
To put off till tomorrow
What can be done today."

CHAPTER V.

Educational System and Progress

MEXICO has not been altogether lacking in her educational facilities. Ninety years before the landing of the Pilgrims at Plymouth Rock Mexico had her "Harvard"; for eight years after the City of Mexico fell into the hands of the conquering Spaniards (1521) there was founded there the College of San Juan de Letran. In the year 1573 the colleges of San Gregorio and San Ildefonso were founded. The latter has been modernized into the National Preparatory School. In the first sixty-five years of the history of New Spain (Mexico) seven seats of higher learning were established. Mexico City was spoken of as the "Athens" of the New World, producing men and women of broad learning, in some instances like Don Juan Ruiz Alarcon and Juana Ines de la Cruz. The first medical school established in the New World discovered by Columbus was a chair of medicine in the University of Mexico in the year 1578. It doubtless would have been established earlier but for the fact that

Antiquity Of Schools In Mexico.

medical men had not been considered men of true science.

Throughout the several hundred years of Spanish rule, French intervention, revolution and civil commotion, schools shut down and opened up from time to time, and after the smoke of the successful revolution cleared away, still greater schools sprang up out of the ruins of the old. The building occupied by the first university in America (1551) is now occupied by the National Conservatory of Music. Where Fray Pedro de Gante founded the first common school in America (1524) now the National Academy of Art (Ancient Academy of San Carlos) stands. The National Preparatory School is now situated at the old Jesuit College of San Ildefonso, built in 1749 at a cost of $400,000. The old home of the Inquisition, built in the year 1732, with its four famous hanging arches at the corners, was converted into the National College of Medicine when Independence put out of business the Holy "Colegio de la Paz" (College of Peace), better Office in America. There is a fine military school located on the grounds of Chepultepec. The old known as the "Viscainas," founded in 1734 at a cost of two millions, has been converted into an establishment for the education of young women.

Good Modern Schools on Sites Of the Old.

The School of Mines and Engineering is located in the splendid building of Chiluca, built by Tolsa in 1793 at a cost of three millions. The Royal Mint, erected in the year 1731 at a cost of one million, is now the National Museum; while the famous old Church of San Augustin is now the National Library with more than 200,000 volumes.

Humbold said as late as 1824, "No city of the New Continent, not excepting those of the United States of America, present scientific establishments so great as those of the capital of Mexico." Of course that could not be said now.

Mexico's mistake in education seems to have been in putting too much stress on simply technical training, teaching boys and girls to do professional work mechanically, without any good common school education as a basis or manual training. And the result is, the country is full of doctors and lawyers and all kinds of professional men with no one to practice on. As soon as one is sent to school he at once becomes a professional man, leaving none in the common file and rank but the absolutely ignorant and poor.

More Common and Industrial Schools and Fewer Technical.

That great Mexican leader that comes forth to teach the upper class how to harden their

hands will confer an everlasting benediction upon the Mexican commonwealth. But, possibly, such an undertaking has seemed so far such a stupendous task that it has been thought easier to prepare to sharpen the intellect and wake up the sentiments of those who by nature have been forced to hard hands. And so the Federal Congress of Mexico passed a law in 1896, which was promulgated on June 3rd of the same year, placing public education under the control of the government and forcing all children to attend. Since that date Mexico has been giving her atttenion to the education of the common people, who are her real strength and power.

Hard Hands Versus Hard Heads.

And so today Mexico's interest in popular education really amounts almost to a reformation. In this new phase of her educational activity is seen one of her brightest stars of hope. No nation can remain weak and insignificant if she educates her common people. Today some of the most splendid normal schools to be found anywhere on the American Continent are being inaugurated in Mexico. These schools are being furnished with the best equipment that money can buy and the most competent teachers that can be secured. Many of these have been edu-

The Hope Of Mexico.

cated in foreign countries and are well equipped for their work. The young Christian men and women who complete their course in our Church normal schools are always in demand in these State institutions. The results of these thousands of boys and girls sitting at the feet of trained Christian leaders cannot be estimated. The possibilities for a greater statehood, stronger government, and a wider usefulness are great. No character thus trained and enlightened can easily be narrow and little. And schools like these, manned by broad, liberal Christian characters is, and will be more and more the best indication of Mexico's greatness.

Mexico has not simply put her money in these magnificent buildings and furnished well equipped teachers, but forces all children between the ages of seven and eighteen to attend. Each child, therefore, whether rich or poor, is being taught to read and write, an accomplishment which their parents rarely attained.

Compulsory Education.

The public school system is worked out on plans similar to those of the United States, except that the schools for boys and girls are almost always separate. The course of study extends from the first to the sixth grade, the grades having about

System.

the same significance as in the States. The plan is to be thorough. No child is allowed to pass to a higher grade without having passed a satisfactory examination in the lower grade. The discipline is rigid, although the rod is not allowed by law. Other methods, commonly known among all people, are used freely. The policeman and jail for the school is a method used often and effectively. Keeping in after school hours and standing in the corner are the methods most commonly used. This splendid public school system, built up in recent years, promises to be one of the most potent factors in developing a broad and liberal citizenship by implanting in the minds and hearts of the rising generation the great principles of freedom of conscience and liberty of speech and action so essential in a land cursed with Popish serfdom and ecclesiastical bigotry.

Mission Schools.

Realizing to the fullest extent this priestly slavery, and that the emancipation of mind was among the first things needed in Mexico, all the evangelical denominations that have gone there to do missionary work began at once to establish great institutions of learning. And it is well to state that the missionary effort there is not intruding. The workers are there by invitation from Mexican gentlemen high up in Mexican affairs, and the good work goes on with their

highest approval. Hon. Enrique Creel, Governor of the State of Chihuahua, and Ambassador to the United States (1908), whom I count it an honor to number among my personal friends, is a gentleman of the highest order, and is not too big nor too little to visit our own church school, "Colegio Palmore," and make the commencement address and deliver the diplomas. With encouraging and complimentary words as well as with cold cash he is commending our work to his countrymen. This Palmore College, situated in the city of Chihuahua, the capital of the State of the same name, was established in the year 1890 by our Woman's Foreign Mission Board. The school, under the efficient management of Miss Lizzie Wilson, has turned out preachers, teachers, and sucessful business men and women of various vocations and professions. The young men and women that graduate in the professional department, as well as in other departments, are in demand, the president having many more calls than she has been able to fill for equipped young men and women. This school has enrolled some years nearly one thousand pupils. What has been said of this school can be said of many more. The Methodist Episcopal Church, South, alone has successful schools in the cities of Du-

Graduates of Mission Schools In Demand.

rango, Saltillo, San Luis, Monterey, Pueblo, Guadalajara, Chihuahua and Mexico City. Other denominations are represented in all the cities of any size, and all have wisely begun in the school room. These Christian institutions of learning are giving scores and hundreds of young men and women the full state course together with the business and Christian training that is needed in building up honorable and successful business enterprises. These young people go out to fill those lucrative positions that await them and at the same time unconsciously diffuse the knowledge of Truth and Light among those with whom they come in contact.

Growth of Mission Schools.

The proportional growth in Protestant schools is phenomenal. A study of the following statistics for the years of 1876 and 1903 as given by Mallen's "Mexico," is interesting. You will note that the Protestants had climbed from one-twentieth to one-third—an increase that is marvelous in a Catholic country. And when you take into consideration that the majority of the thousands in these special schools and public schools are Protestants at heart, the argument of a predicted landslide for Evangelical Christianity is strengthened.

	1876.			
	Cath.	Prot.	Priv.	Public.
Primary schools	103	10	797	4542
Pupils, male	3861	271	11367	101748
Pupils, female	2779	137	8031	48981
Secondary schools	24	1	8	173
Pupils, male	1389	65	217	10654
Pupils, female	0	20	0	3316

	1903.			
	Cath.	Prot.	Priv.	Public.
Primary schools	332	102	1155	9546
Pupils male	15229	2970	27919	383381
Pupils, female	10811	5473	24127	248134
Secondary schools	37	23	44	351
Pupils, male	15229	2970	27919	383381
Pupils, female	497	421	559	16446

This table was prepared under the authority and direction of the Mexican government for the World's Fair and Exhibition of the Centennial of the Louisiana Purchase, held in St. Louis in 1904. For that reason, although a little old, it is given here as being entirely trustworthy. The same rapid increase of Protestants over Catholics has gone on these other years, only more rapidly, until a safe estimate would be half.

The Mexican mind is not dull. The children

like to attend school and they make good students. The ignorance prevalent among them is more the result of the teaching of Romanism and the need of an opportunity than from any indisposition on the part of the people to learn. And so, as these public schools and church institutions are opened up on every hand, and since the compulsory law has been put into effect for the last few years, a much larger per cent. not only attend school, but they are making marvelous strides of progress. In fact, the Mexican mind seems to be apt in grasping theories. As a rule it is more theoretical than practical.

Mexican Mind Is Apt.

With this natural endowment and gift in learning, together with all the advantages that Mexico has today to enlighten the common people, they are sure to rise to their opportunities. The Protestant denominations are extending their assistance through all their educational plants, and this is being seen and appreciated more and more by the Mexican people, The public schools, their thousands of newspapers, their hundreds of public libraries with their hundreds of thousands of volumes, their large number of museums for scientific and educational purposes, and several meteorological in-

Opportunities Increasing.

stitutions give help today to the Mexican mind that has never been enjoyed before.

They not only have all advantages today, but their ideals are high. Their leaders, the statesmen, realize that a commonwealth built upon any other foundation than that of a righteous and intelligent citizenship is built upon sinking sand, and that the perpetuity and growth of the republic depend upon the enlightenment of the masses, an intelligent love of country and conception of the proper relationship they bear towards each other, their own government as well as foreign lands and people.

Mexican Ideal Not Low.

The masses of the people do not realize any social obligations whatever. Aside from dividing a meal with one hungry, which is one redeeming trait among them, some seem to feel that they have a perfect right to take anything from another as long as they can do it secretly. They do not seem to have any conscience on the subject at all. It is largely the lack of education. They do not understand their rights one towards another. The writer has on several occasions been compelled to buy over and over articles that have been stolen from him. One day in talking with

Do Not Know Rights of Men.

a pawnbroker, it dawned upon him that the man really believed it one's duty to repurchase all articles that were secretly taken from him. It is said that these pawnbrokers often keep men and boys employed gathering up these things. The writer believes that this mania among the Mexican poor for taking things that do not belong to them is not so much a moral defect as an intellectual difficulty. They simply do not have a proper conception of the rights of possession in many cases.

Must Be Taught To Think Right.

As the masses of the ignorant poor are educated to a realization of their reasonable duty to themselves, their God, and their fellow men, will the soil be prepared and enriched in which all the Christ-like virtues grow. "For as a man thinketh in his heart so is he." When they begin to think right they will do better. It is true that the difficulty is not generally found in not knowing, but in failing to do as well as we know. But among the masses of the ignorant in Mexico a telescope is what is needed. They have been hoodwinked and driven long enough. What they want now is an eye-opener—a text book, blackboard, a righteous lecture.

The Mexican government realizes this great deficiency and today thousands of school houses

and teachers are telling the masses they have minds and rights. The country is aroused to the fact that her defence is not in a forced soldiery of ex-convicts, not in bayonets and in guns, but in brains—material and intellectual development. The growth along this line for the last few years has been wonderful. But Mexico will never rise to her true greatness until she goes a step further than that.

Mind Investment A Great Defense.

The wrecks of dismembered nations that built upon foundations like that, lie thick in the path of the past. Material greatness and intellectual power cannot win without moral worth. The warning finger of history points us to the once magnificent city of Babylon, whose ruins today are the home of the bat and owl and are the shelter of wild beasts whose doleful howls warn us against indolence, licentiousness, and vice. Proud Rome, once the mistress of the world, fell in the very zenith of her glory, and has not yet risen out of her material luxury, social degradation and immoral religion.

History Warns.

But the history of the past is also full of examples of a glorious civilization. There is illustrious Greece, whose art, literature, culture and

Soul Investment Greatest Defence. History Encourages.

refinement have made her the pride of the historian, the subject of artists, and the lyric bard. And today the songs of her Homer, the eloquence of her Demosthenes, and the philosophy of her Plato are murmuring gentle requiems to the memory of a nation that was made famous by moral and intellectual development. But for an example of true soul-worth look at England, look at America, where the Pilgrim Fathers dedicated the soil to the freedom of conscience and religious thought. Look to the great characters of the Reformation: Luther, Zwingle, Wycliffe, Latimer, Knox, and to those of later developments: The Wesleys and Whitfield, the fiery, fervent prayers, songs and sermons of those immortal Christian characters woke up the sentiments of nations, teaching them that their chief defence was not in material greatness—not in guns and good gunners, not in ships and swords, nor yet in free schools, but in soul-investment. These high ideals and inspired songs of those grand old heroes and prophets cannot die so long as there are any hearts to love them, any lips to sing their praises, any lives to live, and any nation to build upon them. They shall not die!

"On fame's eternal camping ground
Their silent tents are spread,
And glory guards with solemn round
The bivouac of the dead."

But where is "fame's eternal camping ground," may I ask? In the hearts of the people, and until a nation strikes at the heart and soul it will not find its chief defence.

God speed the glorious day when Mexico, with the other Christian nations of the earth, shall teach the common people, not only that they have minds, but that they have souls also! From an open Bible, God's great Law and Rule of Conduct to man, on the desk, let her teachers tell them of God and of the divine demands upon them, and thus she will build fortifications about her righteous nation and people that swords cannot destroy. One song of Charles Wesley on the lips and in the life of an humble citizen of any nation will make him a safer subject and neighbor than all the codes on the statute books of the land. "Let me make the songs for the children and I care not who makes the laws of the land." (Quien Sabe):

Bible Rule Of Right

Christian influence planted and endowed the great universities of the past. It will continue to wield its influence in every happy land of the universe. Our Harvard (1638) the first great university founded among the colonies, was founded by a minister, John Harvard, who gave half of his estate to it. One of the first rules of that school was: "Let every student be plainly instructed and earnestly pressed to consider well that the main end of his life and studies is to know God and Jesus Christ, which is eternal life, and therefore to lay Christ in the bottom as the only foundation of all sound knowledge and learning." They put on the college seals, "In Gloriam Christum" and "Christo et Ecclesiae."

Early Schools Founded on Christian Principles.

Yale (1700) the next great university, was founded by Protestant Church influences, and you will find in the preamble of their colonial charter noble words like these: "Several well-disposed and public-spirited persons, of their sincere regard to and zeal for upholding and propagating of the Christian Protestant Religion by a succession of learned and orthodox men who have expressed by petition their earnest desires that full liberty and privilege be granted unto certain undertakers for the founding of, suitable endowment, and ordering a suitable Collegiate School within his

Majesty's Colony of Connecticut, who through the blessings of Almighty God may be fitted for public employment both in Church and Civil State!" For more than a hundred years both of these schools had at their heads ministers of the gospel.

And so were the colleges of William and Mary, Princeton, Columbia, Hampden Sydney, Brown, Rutgers and Dartmouth, founded by Protestant churches. In fact, the colleges of the land have been born out of Protestant Faith and Hope; Protestant soil is where they grow and prosper. Education is not narrow. It does not fetter thought, but emancipates mind. It does not impede investigation, but flings wide the doors of mental hospitality, and gives the broadest commission to intermeddle with all knowledge."—(Bishop Charles B. Galloway in his "Christianity and the Nation.")

Just as the great institutions of learning in the United States of America have sprung from a liberal Christian Protestantism, and vice versa; just as these same institutions have taught and promulgated these same high and righteous tenets will institutions of learning grow out of and strengthen the Protestant cause in the Republic of

Protestant Faith
Means Schools,
And Good Schools

Mean More Protestants.

Mexico. As Protestantism develops and grows will splendid Christian schools be founded, and all these Christian institutions will have a reflexive, healthy influence on Protestant Evangelism. Schools must be broad as well as high in their teaching. None of the high schools of the Roman Catholic Church are really broad. No doubt there are thousands turning from their schools because of their narrowness and entering the public schools. This is to be deplored. Not that the liberal education of the public schools is inferior to that received in the Catholic schools, for it is not, but it is always a pity for the Church to turn over to the State the education of her children.

Somebody must educate. If the Church won't the State must. The restless, blinded, staggering, naturally unsatisfied multitudes want a guide.

Duty and Opportunity Of Church in Education.

The Church ought to answer that call. There never was such an opportunity for the Church of God in an educational field as presents itself in Mexico today. And never was there such a responsibility. Of all periods of the world's history, today is a dangerous day to educate out from under the Church. It is a day of uncertainty and doubt—a day when old doctrinal standards

are attacked and subject to repudiation. Many are uneasy as to the certainty and stability of our social order; while some are striking at the foundation of the home, the granite rock upon which rests all government. The laboring class as well as the capitalists are distrustful one of the other. It is a transitional period. The antagonism of classes and races, the want of confidence between man and man, show the discontent of the day.

What is needed is something that the State is not giving, and the Catholic Church not only refusing to teach but hiding and concealing. We must put the Bible Creed in the hearts and lives of the people. We want on the lips of the capitalist, "Thou shalt not oppress the hireling in his wages nor disregard the interests of the poor and the laborer." Then we want on the lips and in the lives of the laborers, "Thou shalt do no violence and wrong." Then upon the lips of all concerned, "Thou shalt love thy neighbor as thyself." To implant this in the lives of the people, the Church must teach the children. Let us rise to our duty! Prophetic voices are sounding through the land, "The kingdom of heaven is at hand! Today is the day of salvation." God's voice can yet be heard crying, out of heaven to a faltering Church, "Go forward!" The murmur-

Bible Must be Taught in Schools.

ings of the oppressed, discontented and immoral thousands of those who wander in moral midnight is but God's voice still calling through the prophet to the Church of God, "Arise, shine, and the Gentiles shall come to thy light, and kings to the brightness of thy rising."

CHAPTER VI.

Resources, Natural and Commercial

MEXICO'S natural and commercial resources are abundant. Of the natural resources we begin with the location of the country itself. Being so close to the Panama Canal, or the very center of the world, it is a most important land.

Mexico is in the shape of a cornucopia. Its concave side that faces the Atlantic Ocean, touching the Gulf of Mexico and Carribean Sea, is one thousand, seven hundred and twenty-nine miles long, while its convex side facing the Pacific is four thousand, five hundred and seventy-four miles long. Its orography and hydrography are such that, although it reaches from the thirty-second down to the fourteenth degree of north latitude, it has every variety of climate, and hence every kind of product. The land is traversed by two ranges of mountains almost parallel with its coasts. The range on the east, as in other countries, is situated quite a distance from the sea and reaches its summit gradually, while the range on

the west is steep and near the sea. The average height of the Sierra Madre range is ten thousand feet, reaching an elevation of seventeen thousand, five hundred and forty feet at Popocatepetl.

The country is thus divided into the hot lowlands, the temperate medium elevation, and the cool plateaux. The varying rainfall resulting from such a diversified altitude gives all varieties of climate. Mexico is not hot as the latitude would suggest. Although tropical it is much cooler, in the main than in the United States. The little strips of territory along the seas are hot, ranging from sixty to one hundred degrees Fahrenheit, but only five per cent of the population live there. In the temperate zone or medium elevation of from three to five thousand feet, where about thirty per cent of the people live and cultivate and grow everything indigenous to a temperate zone, the temperature runs from sixty-two to seventy-five degrees F. On the plateaux at an elevation of from five to eight thousand feet, where the most of the people live and grow wheat, apples, oats, potatoes, etc., the mean temperature is from fifty to sixty-five degrees F.

Climate.

Mexico's wonderful resources, therefore, begin with the configuration of the country itself. Some of the most beautiful scenery in the world

Configuration and Beauty.

is found in Mexico. The Basaciacic fall, nine hundred and eighty feet high, cannot be surpassed in the world. Lake Patzcuaro, next on the continent to Yellowstone Lake in elevation, with its tall mountain peaks just protruding above its glassy surface, is indescribable. From Mexico City you can see all zones from torrid to frigid. You can see the mountain capped with eternal snow, the wheat just springing from the ground, and harvesting going on in the same sweep of vision. This means that you can plant and reap every day in the year where you can obtain water in the dry season. You can go on horseback in four or five hours from the torrid to the temperate zones. For instance, in going by rail from Vera Cruz to the City of Mexico you will notice the natives at the little Indian town "Maltrata" selling their tropical fruits to passengers, and when the train leaves to climb the Central Plateau, nine thousand feet high, they start out on foot and reach the first station, "Esparanza," long before the train arrives and sell the same passengers fruits of another clime.

That the reader may see these zones in beautiful contrast we quote from Mr. Charles Dudley Warner's description of the fifty miles by rail or twelve miles by wagon from the City of

Cuernavaca the Beautiful.

Mexico to Cuernavaca. "Cuernavaca is distinguished as the actual meeting place of the pine and the palm. It lies only a little more than fifty miles south of the City of Mexico, but in order to reach it there is a mountain to be crossed which has an elevation of over ten thousand feet. A railway climbs up this mountain, over the summit, to a wind-swept plain, in the midst of pine forests, called Tres Marias, marked by the sightly peaks of the Three Mary's. By long loops and zigzags it is crawling down the mountain on the other side to Cuernavaca. Mexico City has an elevation of seven thousand five hundred feet, Tres Marias of about ten thousand, and Cuernavaca of five thousand. The descent by the wagon-road is in length only twelve miles, but the drop in that distance is five thousand feet, so that the traveller passes very quickly from temperate to tropical conditions. From the heights Cuernavaca seems to lie in a plain, but it is really on a promontory between two barancas, and the whole country beyond is broken till the terraces fall off into more tropical places where the view is bordered by purple mountains. Indeed, the little city in the midst of this tumultuous plain is surrounded by lofty mountains. The country around, and especially below to the south is irrigated, and presents a dozen contrasts of color in the

evergreen foliage, the ripening, yellow crops of sugar-cane and grain, the clusters of big trees here and there about a village or hacienda, and the frequent church towers. All this is loveliness, a mixture of temperate and tropical grace, but there is grandeur besides. Looking to the east, say from the Palace of Cortez, over the fields of purple and green and yellow and brown, where the graceful palms place themselves just as an artist would have them in the foreground of his picture, the view is certainly one of the finest in the world. There is on the left the long mountain range with the peaks of Tres Marias, and along the foot of it haciendas and towns, cones of extinct volcanoes and noble rocky promontories. To form the middle distance, mountains come into the picture, sloping together to lead the eye along from one "value" to another, violet, purple, dark or shining as the sun strikes them, while on the left is a noble range of naked precipices of red rock, always startling in color. It is some two thousand feet up the side of one of these red cliffs that there are the remains of an ancient city of Cliff Dwellers, almost inaccessible now, but once the home of a race that understood architecture and knew how to carve. The lines of this natural picture, the fields, the intervening ledges, the lofty mountains, all converge to the spot the artist would choose for the eye to rest, and there,

up in the heavens, are the snow-clad peaks of Popocatepetl and Iztaccihuatl, about seventeen thousand five hundred feet above the sea, volcanic creators of the region, and now undisputed lords of the landscape. In the evening these peaks are rosy in the sun; in the morning their white immobility is defined against the rosy sunshine."

Mexico is rich in fruits and flowers. Horticultural and all kinds of agricultural products, as well as fine timber on the mountains, are abundant. The wildwoods in some places look like a flower garden.

Mexico produces some of the finest timber in the world. Out on the mountains there are millions of acres of splendid oak and pine, and in the hot country many other varieties. This timber land can be bought often for from one to three dollars per acre. There are one hundred and fourteen varieties of building and cabinet woods—oak, pine, fir, cedar, mahogany, etc. There are twelve species of dyewoods, eight of gum trees, viz: cacao, india-rubber, copal, liquid-amber, camphor, turpentine, pine, and mesquite. There are seventeen varieties of oil bearing trees and fifty-nine species of medicinal plants.

Timber.

Very few of Mexico's best fruits are known in the United States, and those shipped there are of an inferior grade, as they are gathered green.

Fruits Not Known In the States.

There are twenty species of bananas. Some large purple ones grow fifteen inches long and from one to two and three inches thick. The reason that none of the fruits except the most common ones, as the pineapple, banana and cocoanut, are never sent to the States is that they are not in demand, and being unknown it would be necessary to cultivate an appetite for them. The mangoes, mamey, zapote, and papoya are distinctive Mexican fruits that are delicious. Oranges, limes, shaddocks, apples, peaches, plums, pears and quinces grow in great numbers.

Wheat, oats, cotton, rice, potatoes, onions, sugar-cane, alfalfa and all common crops do well at some elevation in Mexico. Cotton grows well,

Common Products Do Well.

is a fine staple and sells at a good price. The import duty on cotton, and the consumption being double the production, make it a good crop. It is the chief industry in the great Laguna district. It will

Cotton.

grow on from year to year without replanting, but the best results come from replanting. La Esparanza is the largest cottonseed oil mill in the world, and next to the largest soap factory. It is situated in Gomez Palacio, in the center of this great cotton belt, and clears its millions annually.

You will find wheat fields in Mexico that require almost half a day to pass through them on the train. They raise from thirty to fifty bushels to the acre. Their mills make a fine grade of flour that sells for twenty dollars per barrel. Corn is a good crop. It will grow in some places almost sown, produce well, and sell at about two and one-half dollars per bushel.

Wheat and Corn.

Mexico is a great alfalfa country, as you can get five and six cuttings, and it will sell at from forty to sixty dollars per ton.

Alfalfa.

Agricultural and horticultural industries in Mexico, like many other things, are about a thousand years behind the times. They could have all kinds of nice fruits if they were to mix them up properly and cultivate them. The most common plow used today (1911) is the forked stick with iron point drawn by the ox, being tied with rawhide to his horns. Their plowing looks more like play than anything else. And this pet-ox-forked-stick farming is not confined to the little farms of the poor, but is in general use among the rich, on farms that cannot be bought at any price. It is not for lack of funds to buy the best but lack of intelligence to know how to use im-

Behind the Times.

proved tools on the part of the laborers. I saw on one large rich hacienda all kinds of latest improved tools and machinery laid aside in a corner, discarded, while hundreds of stick plows were scratching over miles of beautiful, rich, level, rootless, rockless soil. They were using some of the single plows after having reconstructed the tops by knocking off both handles and extending only one straight stick from the center, in the shape of the native plow. It would be out of the question to employ both hands, as they need to play and roll cigarettes. On many other rich haciendas, however, they have adopted the "gringo's" methods together with his tools and are bringing things to pass.

Agave or Maguey.

The agave is an important Mexican plant that grows wild and is also cultivated. It resembles what is known as the century plant. Portions of Mexico are literally covered with it. It yields a large quantity of a milky juice that is used in various ways. It contains about seven per cent. alcohol. When it is first milked from the leaves it is sold as "agua miel," which has an acid taste. It soon ferments and at different stages is sold under various names. The plant is a very hardy one and does not seem to need any rain at all. It will yield about one hundred and twenty-five gallons to the plant. They mature the eighth

year, giving milk about five months. It grows wild, thick, on all the arid limestone hills, but when they are cultivated the plants are transplanted in their third year, placing them about fifteen feet apart.

Henequen is a species of the agave, but has a much finer fiber and is being cultivated on a large scale. The fiber industry from agave and henequen is assuming large proportions. The plants will yield more than a thousand pounds to the acre. The "henequen hemp" is well known in the United States.

Henequen.

The cactus is one of the commonest of Mexican plants. Although this plant contains in its thick green leaves more water than any other plant, it seems to be entirely independent of rains. It yields a much-prized fruit resembling the prickly pear. The fruit is used in many ways. Often the leaves of the cacti are chopped up and sold in the market for a vegetable. They will also furnish food for cattle in winter, while wild animals, out a hundred miles from water, will live year after year by sipping water or moisture from its leaves. If our California friend, Mr. Burbank, succeeds in replacing the Mexican cactus with the thornless the possibilities cannot be estimated.

Cactus.

Large quantities of chicle (chewing gum),

Chicle And Others

canaigre, ginger, peppermint, and yuca (an important starch plant), are raised in Mexico. The annual chicle crop alone is worth something over two million dollars.

Grasses and Stock Raising.

On the lowlands many varieties of grasses grow, and in this moist, fertile soil the grass so completely covers the ground that all thistles and weeds are choked out, affording excellent conditions for stock raising. Upon the plateaux in the high woodlands the wild grasses grow in abundance the entire year as there are no frosts and snows to kill them. Cattle thrive through the year without feeding. Cattle raising is already quite an industry, but is only in its incipiency. The difficulty so far is that the cattle are too small for the market. The average Mexican steer weighs only from eight hundred to a thousand pounds, while the Liverpool market would not consider anything under an average of twelve hundred pounds. Mexico's trade in cattle with the United States increased a thousandfold within only a few years under the liberal provisions of the "Wilson Bill," which taxed cattle twenty per cent. ad valorem. But this trade can be entirely destroyed by a high protective tariff. There is a wide open field for this industry in Mexico, as the weight of

the cattle can easily be brought up to twelve hundred pounds. Stock raising in general should pay well in Mexico. Grazing lands in Mexico are cheap, fine horses are in demand at fancy prices, and where cured ham is worth seventy-five cents or a dollar per pound, when it can be raised as cheaply as anywhere, business demands a trial. Sheep and goat raising is already a thriving industry.

Mining Industry.

For hundreds of years Mexico has been a great mining country. It has gone through the experience of every mode of mining. The wild Indian tried his hand in his day. The Spaniard during colonial rule worked all the known mines that were rich in gold and silver near the surface, but when they struck copper, as they knew nothing of the modern processes of milling, shut down. Some of the richest mines in Mexico today are those old Spanish claims opened up under modern processes.

Mining Laws Are Liberal.

For the last decade the mining industry has grown marvelously under the liberal policy that President Diaz inaugurated and maintained towards foreign capital. Foreign companies have denounced hundreds of prospects, and bought hundreds of other prospects and mines from the natives for a song. The policy of

the government has been to try to encourage foreign capital in every way possible, until now some of the "high mucks" are getting uneasy lest the country gets into the hands of foreigners, and so they are proposing some stringent legislation. Article 144 of their proposed new mining law, which prohibits foreign corporations from entering Mexico, or foreigners from owning anything only as they incorporate as Mexican companies, may yet become a law with so much agitation on the subject, even if Diaz did veto it.

New Law Backward Step.

With the agitation on the subject sooner or later something of the kind will be effective. While there is truth in the contention that all companies doing business in a land should be required to incorporate under the laws of that land, and while it is true that foreigners are purchasing from ignorant natives rich claims for packages of cigarettes, still such a policy will retard woefully the mining industry of the country. There are thousands of American, English and German seekers digging holes in the hills all over the country, some of them putting all they have into them with the hope of getting more out. Ninety out of every hundred of them go broke, but the ten who get rich do not want to organize as Mexican companies. It is more convenient for them to incorporate under

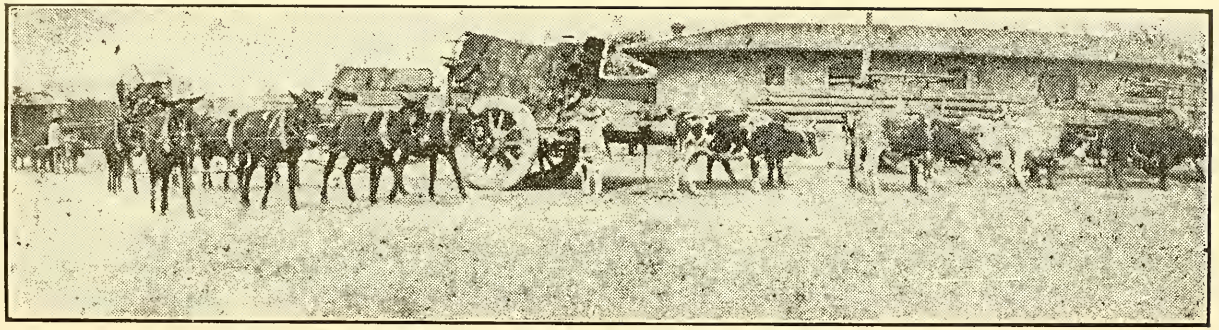
the laws of some State where it is easy to do so, and since there are so many places where capital can find this easy way, it will naturally seek it.

Exports.

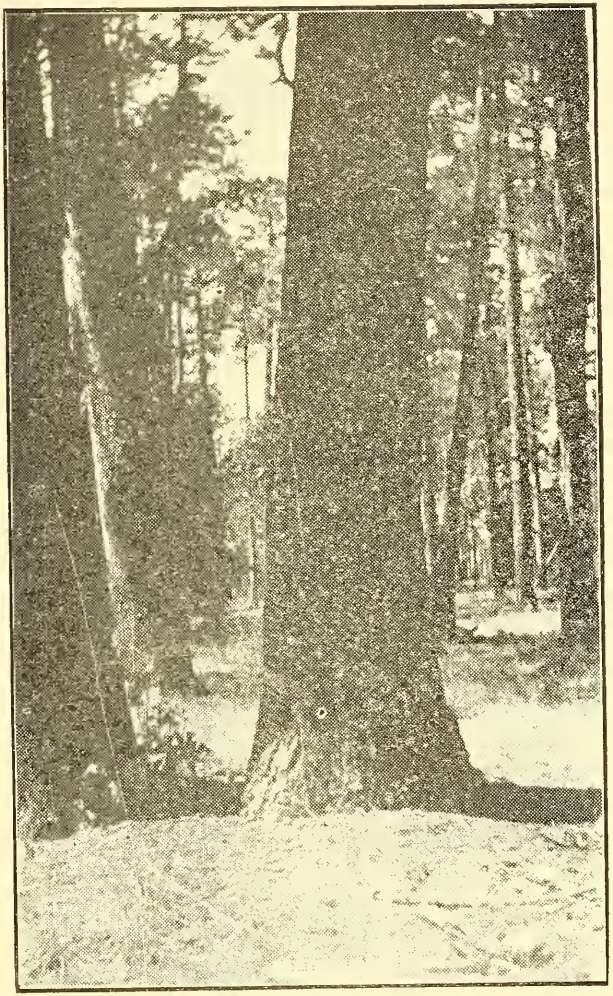
Mexico sells to the United States annually an immense amount of lead and copper, and more than thirteen million dollars' worth of gold in ore, bullion and coin is imported into the United States from Mexico annually, according to United States bookkeeping, but only about eight millions according to México's books. However, the discrepancy is easily understood when you remember the large percentage of undervaluations and amounts used in the fine arts. Discrepances in commercial statistics between countries may also occur in one country estimating values in mixed ores—unextracted metals. Estimating that one-fourth of Mexico's silver production was not coined, a fair estimate when you remember that on one church altar alone, Guadalupe, in Mexico City, so it is said, there are twenty thousand dollars in silver. This would place the silver production at nearly seven billion pesos, or one-half of the world's product. Mexico exports to the United States annually five million pounds of sugar, eight million pounds of hides, and one and a half million pounds of wool.

There are more than twenty-three thousand kilometers, or about fourteen thousand miles, of

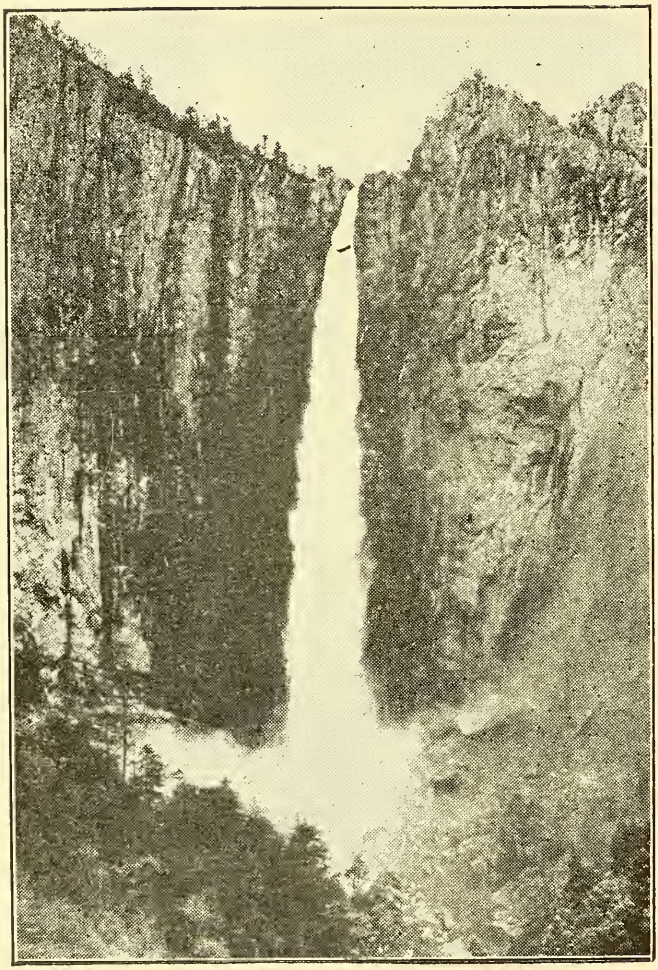
Irrigated Corn on San Juan de Miches.



Bringing in telegraph poles from the mountains in ancient and modern ways.



Durango timber of J. S. McCaughman, of San Manuel.



Baisaiaich Falls, 980 feet high, in the State of Chihuahua, Mexico.

railroads already built in Mexico, connecting every important city and town, crossing mountains twelve thousand feet high, and netting annually eighty million dollars. The roads are owned by the government and foreign capital—about half and half. The government is trying to get complete control of the roads. While many of the roads make very good time, the service as a general thing is very poor. Like almost everything else in Mexico, it is of low grade. Being an easy, slow-going country one has to be satisfied with the very ordinary. They use first, second and third class cars, but the first class is worse than any negro car or smoker of the United States, but the Pullman car is up to date. A railroad man said when asked how he liked railroading in Mexico, "Very well, indeed; down here they are not so particular; a fellow can do any kind of an old way and never have to account for it." The gringo, however, holds all the important places, and commands a much larger salary than the natives. This, of course, incites the natives to wrath and breeds a hatred for Americans. And in their unions they try to demand the wages paid to Americans, although they do not do the work. "Mexico for Mexicans!" is one of their mottoes. But the gringo will be needed a number of years yet.

Railroads.

There are two thousand five hundred postoffices with twelve thousand employees that net annually three and a half million dollars. While wonderful progress has been made in the mail system during the last few years, the service is still very poor. If you go to the general delivery there and present your name and call for your mail, they will ask you on what day of the month your letters came and from what direction! They do not put up the mail in alphabetical order, but keep each day's mail to itself, and list it, and put it up on the wall. So when you go and search the hall, keeping data of dates and directions, and whether letters or papers, you will finally give him the list, and then begins a long search.

Postal Service.

There are seventy thousand eight hundred miles of telegraph and telephone wire in use in Mexico that earn more than three million dollars annually. This service is also poor. We have known every wire between capital cities to be down twelve days, just because a swollen river washed a bridge away. In the United States the wire would have been connected in two hours, and passengers transferred within a few hours. But in Mexico I had to go from the city of Chihuahua to the city of Durango via El Paso and Eagle Pass or wait three weeks. I had to travel a thousand miles to

Telegraph.

get home from my District Conference. In these last three public services, however,—railroads, postal and telegraph services—no country can claim so much improvement during the last twenty-five years as Mexico.

The industrial and manufacturing resources of Mexico are growing into wonderful proportions.

Manufacturing Industries.

A score of big smelting and refining companies, steel plants, factories of every kind, soap, glycerine, cotton and woolen mills are being established on every hand—generally by foreign capital.

The public lands are taken up by denouncements similar to those made in the United States, at about one dollar per acre at present. It was as low as five and ten cents. The owner of the surface never owns the mineral right without special denouncements which cost about five dollars per acre each year, and denouncements of mineral claims are never made only as mines are thought to be discovered. Any one has a right to make mineral denouncements on any one's surface right and owns them in fee simple as long as the annual tax is paid. This liberal mining law has been a great incentive to double diligence among the many foreign seekers of the "shiny stuff."

Public Lands—Ownership.

The most unfortunate thing, possibly, for the country is her immense tracts of land owned by single individuals and families.

Special Land Grants.

In the first place, one-third of the public lands were given to the surveyors for their work. This put a large part of the land of the country in the hands of a few. Then during the wars the government had no money to properly pay the great leaders of the army, and land being plentiful, it was dished out to the generals by states, or the conquering general took it as spoils of conquest. It is said that General Louis Terreras owns nearly all the land from the city of Chihuahua to El Paso, Texas, nearly a day's ride on the train. And such is the case throughout the country at large. If these large tracts were divided up thousands of families could have prosperous little farms and the country would blossom as the rose. But the large haciendas of the rich families are their worlds. They live all to themselves and have no care nor concern for the outside world. They do not read and keep up with the times—do not care about improvements and modern advancement—in fact, in some places bitterly oppose any reform or advancement. Their little worlds are just like they want them, and they do not wish to be disturbed. On some of these ranches the corrupt rich old king is so surrounded by hundreds

of families in perfect slavery, ready to serve him in any capacity that will please him, and for just beans enough to keep body and soul together, that he fears that the coming of enlightenment or civilization might play havoc in his palatial court and fair domain. One of these rich old fellows who owned a few hundred miles square of territory objected to the building of the railroad into the country (although it would serve him more than any one else, from a money consideration). He charged the country ten dollars for each of the thousands of bushes they cut on the right of way. But when the government took that as a basis upon which to calculate his taxes, and began to count bushes, he agreed to donate the way. (Diaz knew how to handle them.) Christian enlightenment will work a great reform and some of them do not want any. In some of these rich families they scarcely ever marry outside their own relatives.

But Mexico's chief resource lies in her intelligent brown-eyed boys and girls. The possibilities that lie back of these educated and trained heads and hands cannot be estimated. As a nation her greater greatness and wider usefulness will be felt as are harnessed these higher powers of trained hands, educated brains, and warmed (enlarged) souls. The money must be transmuted into manhood

Ethnology.

before her greatest resources and opportunities are brought to light. The republic contains fifteen millions of inhabitants, twenty per cent. of whom are of European, forty-three per cent. of mixed, and thirty-seven per cent. of Indian descent. There are one hundred and eight languages: thirty-seven of the first order or languages polysyllabic, of sub-flexion; forty-two of the second order, or polysyllabic, of juxtaposition; twenty-three of the third order, or polysyllabic, synthetic; and five of the fourth order, or quasi-monosyllabic.

Spoken Languages.

The principal languages spoken in Mexico today are the Nahuatl, with six dialects; the Seri, with two; the Papago, with six; the Apache, with seven; the Otomi, with five; the Huaxtec, with Totonac; the Tarrascan, with Matlalfzincan; and the Mixtec, with four dialects. Most all the natives, however, speak a little broken Spanish. When it comes to foreign tongues, it is difficult to tell which you hear most on the streets, English, French, German, Italian, Chinese, Japanese, or what not. You can find anybody or hear anything—the resources are truly wonderful and opportunities startling.

CHAPTER VII.

Romanism vs. Evangelism.

WE have here two religious systems which to some appear not to disagree enough to warrant an invasion of the territory of one by the other; nevertheless, from a historical and moral standpoint, their aims and results appear in striking contrast. One is a religion of love, the other a religion of law—by force.

The Roman Catholic religion was sent to Mexico simply as a conquering system—not to give place to other teachings, habits and customs, but where moral suasion failed at the cannon's mouth to tear down all existing forms and habits of worship, some of which were as dear to the ignorant Aztec heart as any that have ever carried joy and peace to a heart that has beat in human breast. After the storm of conquest was over, fortunately for the sake of a little peace in the country, the Indians did not show much disposition to resist, and only occasionally rebelled against the Roman Catholic religion. They were put under the care of "Encomenderos"

A Conquering Religion.

that taught them the catechism, together with many automatic devotional practices.

The new religion was very easily adopted by the Indians as it appeared only to the outward senses, without requiring any exertion at all on the part of their spiritual natures. Hence, repentance and regeneration were unnecessary and unknown. The Indians knew nothing of experimental Christianity—knew only what they saw, and often as a matter of convenience fell into line with the new order of things. Consequently their religion became simply habit and custom. And so with its prejudices and superstitions it has come on from generation to generation down to the present time.

A Religion of Form.

It is true that the moral standard may have been raised a little. To a certain extent some of the most inhuman practices were abolished, but Rome did not destroy idolatry, and many writers have claimed that she increased it. Thousands of the Mexican people are today in reality bowing down and worshiping stocks and stones in different forms. Thousands really believe that images and bones are capable of performing miracles. It is a common thing to see people carrying articles to the priest to be blessed so that they may have the protection and miracu-

Little Improvement.

lous powers that it would subsequently possess. Rome pulled down some of the ugly Aztec idols, but only placed others in their stead, possibly a little fairer. The famous Sanctuary Hill of Guadalupe was but a shrine of an old Indian goddess.

The Roman Catholic religion in Mexico is a religion of feasts. The idea was to overcome the sadness of the captive Indians, deprived of all their goods and their wills as well. To have them gather by thousands and march in long procession, with the gorgeous banners and priestly robes, with candles and sky-rockets, and all kinds of amusements and intoxicants, in a perfect hurrah all the time, until they forgot their disagreeable surroundings. These holiday festivals come every few days, and each one is celebrated more elaborately than the Fourth of July with Americans. The poor people under the perfect intoxication of excitement remain in complete idleness and plan from one feast to the other almost, giving no place to sober up and earn something to keep themselves respectable. When St. John's Day is over they begin to prepare for St. Peter's Day, and so they live in a continual strain of excitement all the time.

Holiday Festivals.

Some of their practices on some of their holy or feast days are ridiculous in the extreme. On

"All Saints" and "All Souls" days the cemeteries are dressed up with every color, while candles are burned around the graves by friends and relatives. They make a regular picnic of the whole thing. During Holy Week the scenes are exceedingly ridiculous. A man to represent Judas is chained and kept in an iron cage in the churches while thousands pass by and gaze at him as though there were no doubt that he was the real Judas. Finally on Friday a mob hangs him in effigy in several different public parks, shoot into the stuffed body, and then madly tear him to pieces. A full-sized image of Christ crucified lies with blood on it in the churches from day to day while thousands pass by groaning and kissing its feet. On the saints' days they will have bull fights and cock fights in honor of and named after the saints. They use no kind of sense of propriety. Every boy and girl has a saint, and therefore a saint day. For example all Johns have St. John's Day, and Marys St. Mary's Day, with all kinds of ridiculous proceedings. And thus this corrupt system hides some of their sorrows, making a great impression on the ignorant individuals. (See Chapter V.)

Degrading and Debasing.

Some writers have been loud in praising Romanism as compared with the early religion of the

Aztecs, based upon humanitarian traits and claims, as against the cruelty of the early Mexican practices. It is true that the bloody sacrifices of the Aztecs to a certain extent were suppressed by Rome; but was it not also true that Rome lit the fires of the Inquisition that consumed men and women? This Roman tyranny not only persecuted and put to the flames warriors and enemies, but many peaceful citizens as well, leaving entire families destitute by acts of confiscation, and in many cases in their wretchedness they were confined in prison. If it is argued that the victims were fewer in number than in the Aztecs' day, attention is called to the fact that the corporal chastisement of colonial inquisition days was the least part of their fearful doom. If only hundreds were put to the fire or steel of the tormentors, thousands might have chosen death, where millions of wills and souls were enslaved, "driven as dumb cattle" without energy or aim to a choiceless, purposeless destiny. Romanism had aspired to conquer the Indians by blindfolding them, and to rule by making them idiots; it had done its best, its work was finished.

Intolerance.

Nearly all the stories of carnage have led to some glorious advancement of the conquering army of our Lord. God's eye was upon the scene

Transitional Period.

while Rome was playing its role with the early Mexican mind and soul, and suggested a new scene—the glorious war of independence. This war opened up new ways by arousing the sleeping and deadened sensibilities of an enslaved race, holding before them hope and aspiration by hanging stars out in their dark night; but the consummation of the war was not all. On account of the power of the clergy, and the many evils that the people had acquired by inheritance and practice that were contrary to an Evangelical Christianity, the evolution was necessarily very slow. It simply meant a constant, persistent struggle on the part of their great leaders, whose cry for complete deliverance—song of perfect freedom,—could not be hushed by anything less than a liberty for the Mexican people that would reach the mind and touch the soul. To gain this high and cherished place meant revolution after revolution, until they reached a climax in the "three years' war," the righteous War of the Reformation, when the Liberal Party unconsciously prepared the way for the entrance of Evangelical Christianity.

The Church of Rome had ruled the country for three hundred years. Everything had been sub-

ject to her will. The people were teachable and the authorities had not failed to teach them their doctrines and methods. The unbounded riches of the land were at her disposal.

Protestantism Necessary.

What an opportunity for uplifting and enlightening the people! And yet the results of her baneful teachings and practices and complete dominion are an object lesson for the world. Truly, Rome could not uplift the country or she would have done it ere this. When the wise farmer sees only in Mexico today by invitation of Mexicans, that his sowing has failed to take hold and sprout, and that thistles are coming up instead, he plows up the weeds and sows again. Our Lord is a wise husbandman and desires that his laborers prepare the soil and sow good seed. And if the tree does not produce he wants us to cut it down, if we can't make it produce by digging about it, and plant over again. Our blessed Evangelism is not but by order of God himself. It is there digging about some old trees, in some instances making them produce—so one of the Roman Catholic priests tells me. But in general it is preparing the soil over again and sowing some better seed. The soil has been watered by the blood of martyrs which is the seed of the Church. The first Protestant martyr was John L. Stephens, who was murdered by Roman Catholic fanatics in the town of

Ahualulco in March, 1874. As in the days of the original first martyred Stephen there were some standing by who raised no objection, for the murderers of two commercial travellers were apprehended and summarily shot while those of Stephens were condemned to death but allowed to escape. The soil has received the seed of the blood of the martyrs and the sowing has continued. For the cultivation of the crops is given muscle, sinews and brain of some of the Church's most consecrated. The fertile field today looks promising under the tears and smiles of loving heaven as it is watered by showers and kissed by loving sunbeams. Already some harvesting has been done, but the field is large and the laborers are few.

Protestantism was well adapted to the needs of Mexico. It exactly filled the long-felt want, for it appealed to the mind and spirit, whereas Romanism had only sought outward submission, and practiced outward forms. Protestantism secured the exercise of the whole being. While it taught the people outward forms, like taking the holy sacrament of the Lord's Supper, it was teaching them not to take bread that did not belong to them after they left the church, appealing to their moral sense of right and wrong and teaching them God's word

Protestantism Adapted to Mexico.

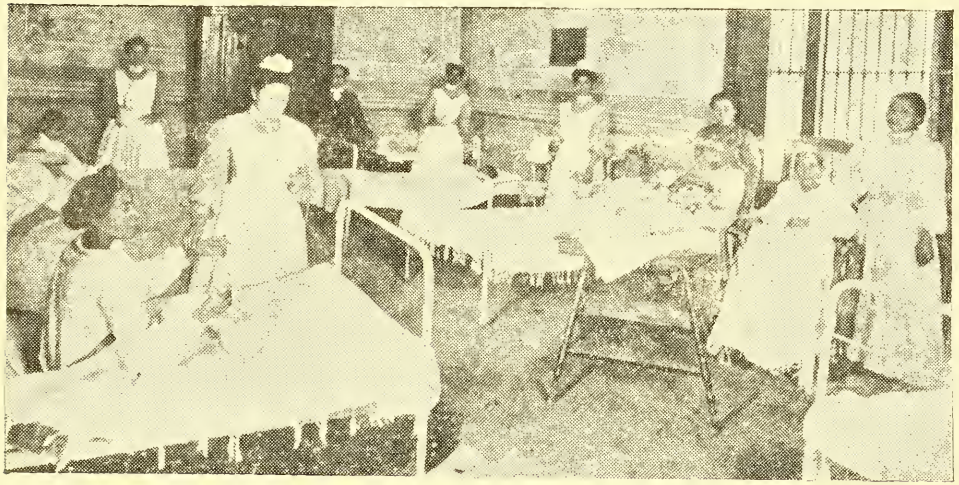
upon the subject. Romanism, on the other hand, withheld the Bible from them and did not appeal to the realm of spirit. It taught them that if they stole anything to go to the priest and he would forgive them; and thus the fundamentals in an intelligent Christianity, Conviction and Repentance, were unknown. And even the untrained Aztec mind and heart felt this sense of an aching void within that all the forms and promises of the priestly order could not fully fill and satisfy. Protestantism not only appealed to mind and spirit, and thus exercised the entire being, but in the second place it was not intolerant. Its methods were better suited to the wishes of the people in that it sought to spread the "good tidings" by teaching and preaching without intruding upon the sanctity and in the home of the conscience by any forced method. It was better suited to the people's needs, in the third place, in that it engendered a democratic spirit among them. It stirred up individualism and brought out the dignity of manhood and womanhood, teaching them that they were akin to God and that their faithful "padre" was only a brother equal with them, and not a god to forgive sin. But above all, through the instrumentalities of Protestant Evangelism they were actually saved from their sins, and then they knew experimentally that the new songs of joy upon their lips and expression of gladness in

their hearts could not be manifestations of mischievous pranks of a corrupt earthly priesthood.

Not much was done in Evangelical work in Mexico before the seventies. A few colporters had made their way through the country at great risk of life to sell a few Bibles and preach the gospel here and there to single individuals. The most of the Evangelical Churches entered Mexico in 1872 and 1873, and before the end of the century there were seven hundred congregations with fifty thousand adherents. The good work has steadily gone on until today there are possibly as many people in Mexico who have been influenced by Protestant Evangelism, to a certain extent, as there are strictly Catholic communicants. It was hard at first. There was bitter opposition on every hand, but the different congregations began to build churches and schools, open up hospitals and cure the sick, preach the gospel and sell Bibles and scatter tracts until Garcia Cubas, the illustrious geographer, said that the Protestant religion had opened its way especially among the honest artisans and working men, ennobling them.

Introduction of Protestantism.

The mill of Protestant Evangelism grinds out a



Interior of Mission Hospital at Monterey, Mexico.

Typical Scene of Holy Week, representing Christ carrying the Cross led to Calvary by the Roman soldiers.

Ordinary crowd at the daily free clinics of Methodist Hospital, Monterey.

Photo of MacDonald Institute, Durango.

very different product from that of Romanism.

Some Results.

A man may be a good Catholic in Mexico, although he cheats and steals and lies and kills, if only he confesses, prays to Mary, and pays. One fellow, bad fellow (I might say fool fellow), was given a "signed up through ticket," didn't have to lie over in purgatory at all, for putting an iron fence around the church! But wherever the glorious gospel of Jesus Christ has entered some precious souls have been redeemed from sin and vice. The genuine Christian convert is a miracle of grace just the same in Mexico as in any other land. Drunkenness, cheating and vice have been cast forever from many a life due to the direct influence of Christian Evangelism. And these souls that have been thus redeemed are worth more than all the effort, money and men that have been employed in this crusade.

It is needless to say that one of the most potent factors of this Christian Evangelism is found in our church schools. This agency is ideal from the fact you have through it a much easier access to the people, for all classes that truly love progress and good morals are in easy touch with our schools, although they might not be able to pass by a Protestant church without crossing themselves and uttering a little prayer to Mary to

Evangelical Education.

save them from eternal perdition. We are not only able to reach the people better through the school agency, but the high standard of mission schools has had a healthy effect upon all Catholic schools, and especially is it rapidly placing its stamp on all public schools, furnishing teachers for them in numerous cases. As an Evangelizing agency it has been a mighty factor, and its contribution to the general progress of the country has been recognized by the government. These mission schools have reached out a helping hand to the helpless and taught them by deed as they taught them by word the essential virtues of the Christian religion. Hundreds of orphans and destitute children have thus been raised up to decency and respectability, while well-to do families, seeing an opportunity to educate their children in a moral atmosphere of kindness like that, prefer our schools to either the Catholic or state institutions, and sometimes crowd them.

Colporters.

The Bible and tracts have been among the most effective agencies in the crusade of Evangelism. The patient colporter has crossed the mountains from shore to shore selling his Bibles and scattering tracts in every city, village and on every farm, and has thus contributed to the diffusion of the knowledge of the "Tree of Life" in every part of the land. The Bible has a warm place in

many Mexican hearts; a gift of a Bible has led to the conversion of many. One will loan his Bible to another, or read to him, and he will soon be converted. It has induced many an old man and woman to learn to read. One Bible was sent to a man who read it and was converted, who in turn read it to fourteen of his neighbors who were converted, and they organized a little church. Other religious books and periodicals have enlightened hundreds of souls. There are many Christians who relate in their experience the reading of a leaflet as the first step in their Christian life. Thousands of Bibles are sold annually and many other good books. There are twenty religious periodicals printed in the Republic and they have a large circulation.

Temperance.

The Protestant Church was the first to call the attention of the Mexican people to the good cause of temperance. Did Rome say one word during the three hundred years of her undisputed lordship and perfect control of Mexico on the question of temperance? She was too busy collecting fees for the births, baptisms and deaths of her people, the three things that all, rich or poor, had to do and pay for, and where the parties were able they paid the large marriage fee; but this was one fee they could get around by not marrying, and possibly not more than one-third of the people have

ever been married. Yes, the Protestant Church started the agitation of temperance, and her voice has not been in vain. Even the government and many individual sympathizers are now fighting the demon drink. From the Sunday school, pulpit and press is heard the voice of Protestant Christianity in no uncertain sound. The country is aroused; temperance societies are being organized; the cantina has been put out of the railroad eating houses; and the question is being agitated from one end of the country to the other. But who ever heard of Romanism leading a fight of that kind, or even entering the fight until Protestantism had pushed it on them, until they had to take sides for or against it? Temperance is therefore a strong arm of Protestant Evangelism vs. Romanism.

The great argument that the Roman Church has against Protestantism, they say, is that it is divided into numberless sects. They say that that is conclusive evidence that the people are not to read the Bible; that the right interpretation thereof is difficult and should be undertaken only by the head of the church, and that all the rest of the people should receive it through their priests; that if each one reads for himself, there will be differences of opinion, which is not best. There is nothing, of course, in their contention, as all minds of equal

Union.

caliber have the same privileges, and an agreement or union reached over strictly ignorance could not be justified before man or God. But that there are too many and useless divisions the whole world is beginning to believe. No one feels the loss of effectiveness in useless divisions, and knows the strength and value of Christian fellowship, like a missionary on a mission field. It is a healthy sign that the spirit of union is being cultivated in many of the branches of Protestantism today, especially in the mission fields. Protestantism needs to get together. In Mexico the divisions are many and unnecessary. The idea of having two mission Methodist denominations in one city! The Sunday schools and young people's societies of Mexico have contributed of late years much to a better understanding and fuller fellowship among the Evangelical denominations, by meeting in conventions in the large cities of the Republic, with one purpose and aim. The discussions in these gatherings of the furtherance of the Kingdom of God has impressed the country with the Oneness of the Evangelical idea and promoted a friendly feeling between the churches.

There are about a thousand congregations in the country, reaching from Sonora to Yucatan, each one a burning light and living protest against

idolatry, superstition and vice. The people are poor and not very many churches are self supporting. Some one has asked if we ever get any of the higher class into the Evangelical churches. Sometimes, but not often. What we are doing is taking a low class and making a higher class out of them. Self-support is a thing that is now being emphasized through the country. Quite a number of churches are paying the salaries of their pastors this year. And this idea will grow more popular and the churches grow more able. Protestantism is in Mexico to remain, notwithstanding the hatred and opposition it has to encounter. It is sending its roots out in every direction, taking firm hold in Mexican soil, and is felt in religion, in education and in social life. Its branches will grow higher and extend wider until under its strong protection the weak will find safety and the strong more strength. Evangelical Christianity is what Mexico needs; it will lift the Republic as it has every land that it has touched up to a higher plane. That it is to be the future religion of the land of Hidalgo and Juarez no sane man can any longer doubt.

Self Supporting.

In this chapter on Evangelism a presentation of the American problem in Mexico will not be

out of place. Mexico's American problem is a great one. Americans are pouring in from everywhere, and as a rule they are a sinful class coming only in search of gold or safety from a sheriff. Skilled workmen are needed in all the departments of industry and Americans have been in demand. They have not only filled the most important places, but by virtue of their skill and means, have succeeded in getting control of railroads, large mines and manufacturing establishments throughout the land, until Mexico is a little anxious lest they own and control too much. But the problem tha confronts us is their moral welfare. When our boys leave home with their faces turned westward they not only set their hearts on gold, but too often on pleasure—a good time—as well. Boys who were Sunday school pupils and pretty punctual church goers at home have said by their actions when they crossed the Rio Grande, "Goodbye God, I am going into Mexico!" Their adventurous aspirations had been for years to break away from the old associations of their childhood andgo into the wild world to "get rich quick" and dink until intoxicated by pleasure's happiest dreams—to sow their season of wild oats, then to return home and be men, etc. They felt a kind of a relief when they got out from under the shadow of the old home church tower—out

American Problem.

of hearing of the old home bell and almost beyond the reach even of a mother's prayers, to sip the yet unexperienced sweets from sin's great garden. They left their father's house; they climbed the Mexican plains; they sinned; they put their money in a mine; they lost all. And one here and there today is sitting in a corner of a saloon whispering to himself, "My father's house—plenty!" One who has been turned down by the world, but who still has something in him that is good, as his old mother well knows as she sits on the steps in the late eventide, with her face turned westward, singing "Oh where is my wandering boy tonight? He was once all right; go search for him if you will, and when you find him don't forget to tell him that I love him still!" Now, these are our own boys. Romanism will only lead them further in sin. Christian Evangelism alone will save them. What they need is some one to go to them and tell them in their mother's tongue to "cheer up, there is a brighter day"; to lead them into forms of service that are familiar, and many of them will be saved from sin. The Churches are answering this need the best they can. They are planting American churches in every city, and the good they do cannot be measured. At the close of my service one morning I called for membership. A lady came forward weeping and told me

that she was a Methodist preacher's daughter, but had not been to church for a number of years and wanted to join the church again. One day my family physician came to see me and said that a Mexican had just brought him a note stating that one of our townsmen had gotten one of his legs mashed to pieces while putting up a stamp mill over on the Pacific Slope. As the Mexican had been four days getting in, the doctor said that it would be seven or eight days after the accident before he could possibly reach him, and he expected to find him dead. He wanted me to go with him and we would at least give him a Christian burial. After two hours renting and arranging our pack animals and riding horses, we started out over the roughest of the Sierra Madre Mountains. We reached him in time to save his life and brought him back with us on a stretcher the hundred miles over the mountains to Durango. Only one who could have spent one of those nights with us, under a dirty little tent in the rain, with that man more dead than alive, could really know the value of Christian Evangelism in this country. The American people here are few, comparatively speaking, and badly scattered, and as a general thing uninterested in Christian work. But that makes their needs the greater. This is a work that claims and demands

our attention. In the first place, the Mexicans will always point to the Americans as representatives of our country and religion. In the second place, they are lost human beings and need a Savior. But above all, they are our own boys.

CHAPTER VIII.

History, Ancient and Colonial

IN THE length of an ordinary essay touching the past of a land as old and as full of interest as Mexico, it is, of course, impossible to mention more than the important incidents of great epochs without entering into the details of any.

The past of Mexico can easily be noticed under the special topics, Ancient, Colonial, Independent and modern Mexico.

The early history of Mexico attracts our attention from the fact that the intelligence of its ancient inhabitants—its primitive civilization—excelled that of any other North American race, judging from the only criterion we have, viz: the intelligent look of the standing monuments of that dead civilization.

Ancient Mexico.

In the study of the ancient epoch no attempt is made to solve the problem of the origin of the Mexicans, nor to examine to any extent their pre-

historic age. This special theme has received considerable attention from different writers. Some have devoted one-fourth, others one-half, and some, as Senor Gregoria Garcia their entire book space to this special theme. The results of all this investigation have been about like Senores Adalberto Esteva and Adolfo Dublan said touching the same question in their introduction to their "Historia Patria," one of the public school text-books written in the year 1903: "So many opinions have been expressed that the question is left in greater obscurity."

Prehistoric Mexico.

Whether a close study of the architectural remains and ancient fine arts force you to accept the Roman or Grecian theories; or the analogies in speech, color, etc., lead you to believe in the Japanese or African theories; or whether the traditional stories of a land-way leading from island to island across the Pacific (now submerged), and that of the famous submerged "Atlantis Continent" that Plato spoke of in his "Timaeus" translated and published by Chavero in his "A Traves de los Siglos," by Bancroft in his "Native Races," and by Foster in his "Prehistoric Races," should make you believe in the correctness of the Atlantis theory; or the corrupt morals in the fine arts as sculptured in mar-

Theories Very Speculative.

ble that adorn most of the plazas in Mexico, of "half man and beast" point you to the Phoenician, Baal, or Moloch worship, and lead you to the Phoenician theory—these or any of the other of a score or more—none of which are definite enough to furnish the base for a secure conclusion.

Nearly all historians agree that the later and principal tribes, the Toltecs, Chichimean and Aztecs, came from a northerly direction, from Arizona and California. The Toltecs came about the middle of the sixth century. While little is known of them, since their written records have perisned, it is understood that they were well instructed in agriculture, architecture, etc. In fact Toltec now is a synonym for architecture. They built their capital at Tula, north of the Mexican valley. Many evidences of their extensive buildings remained until the time of the Conquest. For four hundred and fifty years the Toltecs held sway, but after famine and pestilence they left the country about 1116 A. D.

Toltecs.

Next in order came the Chichimean from the same direction and began to build up a still higher civilization. Their empire began about 1170 A. D. and lasted until 1521 A. D., according to Lord Kingsborough's valuable works. That is, they were one of the tribes to hold out to the end of

Chichimean.

the Spanish Conquest. Their civilization, while exhibiting traits of barbarism, showed that they had chiefs and governors, and that they worshipped the sun. They were extremely religious.

The Aztecs were the last of the migrating tribes to reach the country from the north. They came in the year 1196 A. D., and settled in the same valley of Mexico. After some eight years of feuds and battles they began to intermarry in royal families, and then was formed that remarkable league that Prescott thus describes in his "Conquest of Mexico":

Aztecs.

"It was agreed between the empires of Mexico, Tezcoco, and the neighboring little kingdom of Tlacopan, that they would mutually support each other in their wars, offensive and defensive, and that in the distribution of spoils one-fifth should be assigned to Tlacopan and the remainder to be divided among the others. It is said that a century passed and they had not quarrelled over the spoils."

Remarkable Indian Peace Conference.

In this Aztec civilization, or early Mexican confederation of which the Aztecs were the leaders, a judicial and military system was inaugurated. Although a monarchy, and therefore despotic, the judicial sys-

Judicial System.

tem was possibly better than legislative halls. Among a crude and ignorant people it is easier to make laws than to enforce them. And it is better to enforce them without having them than to have them without enforcing them. Under the Aztec system each city had its judge appointed by the chief. This judge had absolute jurisdiction in all cases. No appeal could be taken, not even to the throne. The judge held office during life, and if he was ever guilty of being bribed he was punished with death, although it is not known just how this verdict was reached.

They had a regular system of taxation. The revenues for the support of the government were gathered by appointed collectors. A system of assessment of all crowned heads and all agricultural and manufacturing products was arranged and proper collections made. Any default in a collector was punished either by slavery or death.

Taxes.

Communication was carried on by couriers stationed about six miles apart. These runners sometimes ran as far as one hundred and fifty miles in a day. Their armies were divided into companies of eight thousand, subdivided into squads of four hundred, each squad with a special commander.

Communication and Military Affairs.

The Aztec civilization was easily far in advance of all the other early tribes of North America.

The colonial history of Mexico properly begins with the beginning of the Spanish Conquest.

Colonial History.

A few years after Christopher Columbus had discovered the West India Islands, one of the servants of the house of the Columbuses, Diego Velasquez, was appointed colonial governor of the Island of Espanola in the year 1511 A. D. Sometime afterward he was transferred to the Island of Cuba. But he was not satisfied to occupy himself with the affairs of Cuba and began at once to explore all the surrounding islands and shores of the New World.

Velasquez having heard much of the shining metal and opportunities for booty on the main land of Mexico, decided to send an expedition to search out this land on his own responsibility and for his personal gain, without any connection whatever with the home land. So he fitted out a crew and sent them under the direction and command of his private secretary, Don Hernando Cortez.

Velasquez Sends Cortez.

Cortez with his vessels, five hundred soldiers,

one hundred and ten marines and several hundred Indians and horses, armed with muskets, cross-bows, four falconets, and ten pieces of artillery, landed in San Juan de Ulua (Vera Cruz) the last of February, 1519.

Cortez Lands In Vera-Cruz.

Moctezuma, the Aztec emperor, Mexican king, had heard of the coming of the Spaniards and wished to prevent any interference with the affairs of his empire. So he arranged a royal reception with many costly presents, consisting of a disc of gold as large as a carriage wheel representing the rays of the sun; another of silver, with all kinds of fabrics, curtains and laces of fine hand needle work. Cortez made them a speech, telling them that he represented the greatest king of the earth who had sent him to visit them and arrange some important affairs among them. He asked for an audience with the Emperor. The Aztec representative replied that he had listened with pleasure to what he said about the greatness of his king, but that he knew that his king, Moctezuma, was not less bountiful and great, and doubted if there existed in the world another greater and more powerful than he. But he said that he would communicate the message of Cortez to his king and hoped he would grant his request and arrange a meeting.

Royal Reception.

This was poor diplomacy on the part of Moctezuma, for gold discs like that (worth $100,000 according to reliable estimates) were not calculated to turn the Spaniards easily away from a land so rich in precious metals. It was the wrong kind of bait for Cortez, for it is said that he acknowledged having that kind of a disease.

Poor Diplomacy.

Cortez at once set up an independent colony with a row of skulls for pickets. He cut loose from all connections and responsibility whatever with his superior, the Emperor of Cuba, and to keep his dissatisfied soldiers from deserting him for his disloyalty, sank all his ships except one little one to use in sending to Spain presents and news. He told his men the boats sank from injuries received from insects in those tropical waters.

First Colony.

Several friendly messages were exchanged between the Emperor Moctezuma and Cortez, one of the messages being accompanied by an elaborate present to Cortez, which he sent to Charles V., opening up communication direct with the home land in the hope of reaping the honors of conquest for himself and not another. This elaborate gift was sent in July of the same year and consisted, according to Bancroft,

Messages and Presents.

of "two wheels ten hands in diameter, one in gold with the image of the sun, and the other of silver with the image of the moon upon it; both formed of plates of these metals, with different figures of animals and other things in basso-relievo, finished with great ingenuity and art; a gold necklace composed of seven pieces with one hundred and eighty-three small emeralds set in it, and two hundred and thirty-two gems similar to small rubies, from which hung twenty-seven little bells of gold and some pearls. Another necklace of four pieces of gold, with one hundred and two red gems like small rubies, one hundred and seventy-two emeralds and ten fine pearls set in, with twenty-six little bells of gold. A head-piece of wood covered with gold and adorned with gems, from which hung twenty-five little bells of gold; instead of a plume it had a green bird with eyes, beak and feet of gold: a bracelet of gold; a little rod like a scepter with two rings of gold at its extremities set with pearls; four tridents adorned with feathers of various colors, with pearl points tied with gold thread; several shoes of the skin of the deer sewed with gold thread, the soles of which were made of blue and white stone of Itzli, extremely thin; a shield of wood and leather with little bells hanging to it and covered with plates of gold in the middle on which was cut the image of the god of

war between four heads of a lion, a tiger, an eagle and an owl, represented alive with their hair and feathers; several dressed skins of quadrupeds and birds with their plumage and hair; twenty-four curious and beautiful shields of gold; four fishes, two ducks and some other birds of cast gold; a crocodile girt with threads of gold; a large mirror adorned with gold and many small ones; several miters and crowns of gold and feathers ornamented with pearls and gems; several large plumes of beautiful feathers of various colors fretted with gold and pearls. Several fans of gold and feathers together; a variety of cotton mantles, some all white, others checkered with white, black or red, etc.; a number of waistcoats, handkerchiefs, counterpanes, tapestries and carpets of cotton of finest work."

Cortez evidently meant to attract the attention and gain the confidence of the Spanish throne in his field of conquest. Feeling no doubt that his first little presents would place him right in the sight of the throne, and, hurried on by his greed for gold, Cortez started out from Vera Cruz on the 16th of August, 1519, on his mission of conquest. He first passed through the Republic of Tlascala, a state or tribe that was now ready to fight Moctezuma and were keen to join in with the Spaniards to

Conquest Begun.

march against him. When they finally arrived at the city of Moctezuma they accepted a friendly entrance, but Cortez felt as they passed the drawbridges that they were easily in a trap. Moctezuma met and embraced Cortez, giving him many rich gifts, and assigned his army quarters.

Almost immediately after they had made their camp, and while they partook of their meal, Moctezuma called without any prearranged date. He enquired carefully into all the interests of Spain, collecting data of all names and ranks of leaders in the islands and on the main land of Mexico. Cortez said little, only dropping a hint that he had come to visit him and to preach the Christian faith to him.

First Conference.

The Spaniards celebrated their arrival in the city the first night by many cannon salutes. Cortez wanted to augment the superstitious ideas of the Aztecs that the white foreigners held the lightnings and thunders in their hands. The next morning Cortez went to return the call of the Emperor. He was kindly received in the royal palace. This visit was taken up with Cortez trying to persuade the Emperor from the religious errors of his ways, telling him that the idols that he worshipped were Satan in different forms. He told him that the

First Powder Burnt in New World.

bloody sacrifices that he offered were unnecessary; that a simple rite of mass—eating the broken body and drinking the shed blood of the Lord—was all that was necessary. But Moctezuma, steeped in the barbarism and superstition of his day, evidently thought that it was no greater offense to eat the flesh of a human being than it would be to eat that of the Lord, and so he failed to be converted.

Days passed; they had now been in the city a week with no progress made. Cortez knew that the Emperor would soon become tired of such an expense, and especially of the presence and entertainment of those he hated as he hated the Tlacalas. He knew that the soldiers would be hard to control if unemployed; especially had he noticed the restlessness of his Indian allies. He had heard also of trouble back in the new colony, where several Spaniards had been killed, and that Moctezuma was responsible. Something had to be done. He called a council of war. Some wanted to retreat from the city at night; others to retreat by day with the approval of the Emperor. But to leave the city nothing would be gained, Christ's banner would not be set up, and more especially, no gold would be obtained.

Slow Progress.

Cortez resolved upon the most daring undertaking known in the annals of time. He proposed

to kidnap the King—to march to the royal palace and bring Moctezuma to the Spanish quarters, by friendly methods if possible, but by force if necessary. He stationed his soldiers about the avenues leading to the palace, went in alone to engage the Emperor in a friendly talk. But had arranged with twenty-five of his trusties to drop in, as if by accident, two or three at a time. During the friendly and sportive conversation the Emperor had given Cortez, as usual, many nice presents, including one of his daughters in marriage (which Cortez declined). When enough of the trusties had come in, Cortez changed the tone of conversation by informing the Emperor that some depredations had been committed down in Vera Cruz at his suggestion. The Emperor stoutly denied any knowledge of the affairs, and calling to him his page ordered that the best corps of detectives at his court be sent immediately to the scene to bring the offenders to him. Cortez told him that that looked like innocence, but that it would be necessary for him to go with them to the Spanish quarters until it was settled. The Emperor protested against such a disgrace to the palace and people, and offered one of his sons and a daughter as hostages. But after much discussion and an impatient address by one of Cortez' mantled soldiers, inform-

Kidnaped the King.

ing the Emperor in rough tones that they did not want any more talk, that if he resisted further he would run his sword through him, he quietly went with them.

The news of the capture of the Emperor spread through the Aztec city. Mobs gathered all around, but Moctezuma climbed upon the wall and told them that he was there of his own will only on a friendly visit, and they dispersed for the time being.

Effect on People.

There were hot battles from day to day, with the Spaniards always conquering. The Emperor was given an easy life in camp, being offered his freedom, which was refused. He had an interview with his nobles and swore allegiance to Spain.

A sudden break occurred in the progress of the conquest when Cortez heard that the Spaniards were after him. Velasquez, colonial governor of Cuba, had determined to seek revenge on Cortez for having thrown off his authority and treating direct with Spain. So in March, 1520, he disatched to Mexico a crew under the leadership of Narvez to capture Cortez. This small army landed at Vera Cruz in April. So it was necessary for Cortez to leave the work now well in hand and look after this new foe. He accordingly put Alvarado in charge of the sit-

Velasquez Seeks Revenge.

uation in the capital, and with a picked little army went to meet his Spanish foe—something new on his unwritten program. He experienced no difficulty in gaining allies along the way, and soon began to exchange messages with Narvez. He always succeeded in bribing the embassies sent to him by Narvez. The story of gold wedges had Narvez's army conquered by silver swords before they met. They finally met in battle at Cempoalla where Narvez was wounded and captured without much fighting. Cortez dismantled all the ships that Narvez had brought over, allowed his soldiers to enter his (Cortez) army ranked as before, and all hurried back to the capital, where trouble was brewing.

Death of Moctezuma.

On returning to the City of Mexico, Cortez pressed the battles. One day when the mobs were storming the barracks Moctezuma, at the earnest solicitation of Cortez, climbed to the top of the wall and made them a speech. He said, according to Bancroft: "Why do I see my people here in arms against the palace of my fathers? Is it that you think your sovereign a prisoner, and wish to release him? If so, you have acted rightly. But you are mistaken: I am no prisoner. The strangers are my guests. I remain with them only from choice and can leave them at will. Have you come to drive them from

the city? That is unnecessary. They will leave of their own accord if you will open a way for them. Return to your homes and lay down your arms. Show your obedience to me who has a right to it. The white men shall go back to their own land and all shall be well again within the walls of Tenochtitlan."

But this speech only made the people more furious to think that he was a friend to their foes, and during a spirited attack Moctezuma was struck in the head with a stone from which he died, having refused all medical aid, on June 30, 1520. He expired in the arms of his own nobles after committing his children to the care of Cortez.

There seemed now only one course to pursue—to leave the city. But just how and when was the question. That ever-present astrologer, who still tells people when to plant water-melons, was there and told them to start at midnight. They were all more or less superstitious, and the suggestion of the mysterious astrologer, Botello, took like magic. They did not have time to get ready, for Cortez built only one portable bridge when he should have built three for the three canals in the causeway that led out of the city.

Plan to Evacuate.

They prepared to leave the city at midnight, July 1, 1520, A. D. Mass was said by Father

Olmedo. The special corps of soldiers took up the portable bridge and started out ahead, followed by the picked guard with the rich treasures. Cortez told the soldiers who looked wistfully at a large heap of gold and silver bullion they had left because of its weight, to take for themselves all they wished, but to remember that "he travels safest in a dark night who travels lightest." They soon reached the first canal and threw the portable bridge across. As they began to pass over some Indian guards stationed there sent up a "warwhoop" that woke the city and brought down through every street and splashing through the lake ten thousand oars and clubs and cross-bows. Hundreds were thrown from the causeway into the lake, pierced with a javelin or beaten with a club. The Spaniards had no time to fight, but madly pushed on in their difficult way. The advance guard soon reached the second canal, the center of attack, where thousands awaited to fight. They halted and called in vain for the portable bridge. It took time for several thousand to pass where only ten or fifteen could go abreast. At last, with fierce fighting on every hand, those not killed were over. The special corps attempted to lift the portable bridge to cut off the enemy as well as to place it over the canal in front, but

Noche Triste. (Sad Night.)

they could not move it. It was fast stuck in the mud. In vain they tried until they died. In despair a wail of woe rent the air that drowned the splash and noise of battle. People, wild, passed forward tramping upon each other. The leaders with the treasures leaped into the second breach, some to sink forever, others who swam across fell backward or were pushed by the enemy from the steep, slippery banks into the water to struggle and die. In a few moments the struggling, dead and dying people and horses, carts and cannon filled up the gap over which the rest hurriedly passed. Hotly pursued and fought they soon reached the third and last canal, where a similar bridge of flesh, carts and treasure let some over to rush on from the maddened enemy.

After several skirmishes and one hard fought battle at Otumba they arrived at Tlascala where a warm reception awaited them. This was the home of their first allies. Here they took a rest, and received many aliles and recruits and provisions from over the sea.

Hearty Reception in Tlascala.

On the death of Moctezuma his brother Cuitlahuac took the throne and ruled for four months, when he died of smallpox. Then his nephew, Guatemozin, was chosen. He was young, being only twenty-five years of age, a white

Affairs in The Capital.

man hater, but brave as a lion. He began at once through spies to ascertain the whereabouts and movements of the Spaniards.

After resting and being recruited, on the 24th of December, 1520, Cortez reviewed his army of a hundred thousand strong, sent most of them to Vera Cruz to build ships for future operations and make a living for themselves, and took the trained and truest and turned his face again to the capital of Aztec Mexico. Along their march they had practically no opposition. The towns were immediately evacuated on their arrival. The last of May, 1621, A. D., they reached the city.

Back to Mexico.

On their approach to the city they fought a fierce battle over the aqueduct that carried water from the royal streams of Chepultepec to the city, and succeeded in cutting it off. They stopped all supplies from entering the city, thus the siege began. But too impatient to wait on a blockade, Cortez ordered a simultaneous attack. For hours the Spaniards won at every point, but at last the horn of Guatemozin sounded and the Aztecs rallied and drove them from the city with heavy loss. On the outskirts of the city they rested eight days, while Guatemozin exhibited the heads of some of Cortez's best men and thus induced some of the allies to return to their homes. The blockade was

Blockade.

easily kept up, however, and the city was at once famine-stricken. There was left only one thing for the city to do, but the Emperor could not see it. In vain Cortez tried to get Guatemozin to see the doom of his people and surrender, but nothing but death would satisfy them. So on August 13, 1521, A. D., they re-entered the city, and having all advantages, tried again to get the haughty monarch to surrender, but to no avail. Then began one of the bloodiest battles the New World had yet seen. The Emperor Guatemozin was captured and fighting ceased. An eternal stain will remain on the name of Cortez for the treatment of this royal prisoner. When put to the torture with one of his friends, who groaned pitiably unbuked him by saying, "Do you think that I am taking my pleasure in my bath " They did not tell where the large gold discs were, however.

Fall of Capital.

The Conquest being over, they went to settle other colonies, to rebuild their desolated cities, and to open up rich mines and farming lands.

Reconstruction.

The three hundred years of Spanish rule after the Conquest, under the seventy-one distinct leaders or cabinets, contains little of real interest

Progress Backward.

or progress. About all you can say of the happenings during the majority of the terms of the Viceroys is that Popocatepetl belched forth some fresh lava or Rome gave birth to a new Bull. (Bull-fights were thoroughly established.) To spill so much blood over tearing down an idol to place another in its stead is hardly justifiable before a civilized court.

Some of the first Viceroys were better than those who came later. Antonio de Mendoza, the first, reigned sixteen years and did some things worthy of notice. He printed the first book in Mexico, in the year 1636 and coined the first silver and copper. He founded some of the principal cities.

Mendoza.

The second Viceroy, Luis de Velasco, reigned fourteen years and liberated one hundred and fifty thousand Indian slaves. He also founded some good schools.

Velasco.

The first Bishop of Mexico, D. Juan de Zumaraga had all the old Indian records burned, an unpardonable sin against history and civilization.

Unpardonable Deeds.

The fourth Viceroy had the dishonor of establishing the terrible Inquisition in 1571 A. D. This was D. Martin Enriquez de Almanza, who

was the first of the Inquisitors. Directly from the throne civil to the ecclesiastical throne shows how well cemented the two were. Of all the horrors of the Inquisition we cannot speak, but some of the most inhuman acts accredited to man on the pages of history were committed in these years. Marcos Lopez de Rueda, the twentieth Viceroy and Bishop of Yucatan, had fifteen people burned as heretics among whom was the noted Tomas Trevino. "The Inquisition was the apotheosis of autocratic tyranny. It not only attacked the right of the individual to civil liberty, to freedom of person in the material concerns of life, but carried the havoc of an unfeeling tyranny into the still more sacred realm of the spirit."—(Dr. G. B. Winton, in his New Era in Old Mexico). "For three hundred years the clergy governed Mexico by means of bishops and archbishops seated on the thrones of the Viceroys. They even held the lay viceroys in their power under the threat of excommunication. The clergy served as friendly arbiters among the peoples recently converted. They legislated in their very missions. They monopolized public education. They became capitalists and in their acts of usury far surpassed the Shylocks of the Middle Ages. The Jesuits were their secret police and the Inquisition was a living tomb. They raised cathedrals of mocking

Inquisition.

splendor and built great convents and churchly retreats, hile the Viceroys built jails, mints, and tax offices. They fixed civil time to the exigences of numerous feasts and religious practices. They mingled the Indian and Spaniard in one flock, and merged God and the pope into two invisible sovereignties."—(Speech of Ignacio Ramirez before the Lyceum of Mexico City).

Colonial Days Close.

The colonial days pointed the people to God through images other than suffering, bloody human sacrifices, and in this lifted the country to a higher humanitarian plane, but by the horrors of the Inquisition tried to degrade the people into mummies. And while they were throwing off the shackles of physical slavery from thousands of their subjects, they were through the horrors of the Inquisition saddling onto the same liberated freemen a slavery a thousandfold worse—that of mind and conscience. We do not wonder that such a liberator as Hidalgo, while under such infamous charges as that of "reading books," should resent punishment with a firm determination to liberate his country from such diabolical crimes, even with his blood.

Chronological List of All Colonial Governors and High Courts from the Triumph of the Conquest to the Triumph of Independence—Three Hundred Years of Spanish Rule, 1521 to 1821, A.D.

Conquerors and Courts. A. D.

1. D. Fernando Cortez 1521
2. Luis Ponce 1526
3. D. Marcos Aguilar .....
4. D. Alonzo Estrada y Gonzalo Sandoval 1527
5. Gonzalo de Sandoval .....
   Nuno de Guzman.
6. Juan Ortiz Matienzo, First High Court 1528
   Diego Delgadillo.
   Sebastian Ramirez de Fuenleal.
   Juan Salmeron.
7. Alonzo Maldonado, second High Court 1529
   Francisco Ceynos.
   Vasco de Quiroga.

Viceroys or Colonial Governors.

1. D. Antonio de Mendoza 1535
2. Luis de Velasco 1536
3. Gaston de Peralta 1550
4. Martin Enriquez de Almanza 1568
5. Lorenzo de Mendoza 1580
6. Pedro Moya de Contreras 1584
7. Alvaro Manrique de Zuniga 1585

8. Luis de Velasco (the second).....1590
9. Gaspar de Zuniga 1595
10. Juan de Mendoza 1603
11. Luis de Velasco (second time) 1607
12. Fray Garcia Guerra 1611
13. Diego Fernandez de Cordova 1612
14. Diego Carrillo Mendoza 1621
15. Rodrigo Pacheco Osorio 1624
16. Lopez Diaz de Armendariz 1635
17. Diego Lopez Pacheco 1640
18. Juan de Palafox y Mendoza 1642
19. Garcia Sarmiento .....
20. Marcos Lopez de Rueda 1648
21. Luis Enriquez de Guzman 1650
22. Francisco Fernandez de la Cueva 1657
23. Juan de la Cerda 1660
24. Diego Osorio Escobar 1664
25. Antonio Sebastian de Toledo .....
26. Pedro Nuno de Colon 1673
27. Fr. Payo de Rivera .....
28. Tomas Antonio de la Cerda 1680
29. Melchor Portocarredo 1686
30. Gaspar de la Cerda 1688
31. Juan Ortega Montanez 1696
32. Jose Sarmiento y Valladares .....
33. Juan Ortega y Montanez (second time) 1707
34. Francisco Fernandez de la Cueva ....
35. Fernando de Alencastre 1711
36. Baltasar de Zuniga 1716

37. Juan de Acuna 1722
38. Antonio Vizarron 1734
39. Pedro de Castro y Figueroa 1740
40. Pedro Cebrian y Agustin 1742
41. Francisco Guemes y Horcasitas .....
42. Agustin Ahumada .....
43. Francisco Cafigal de la Vega 1760
44. Joaquin de Monserrat .....
45. Carlos Francisco de Croix 1766
46. Antonio Maria de Bucareli 1771
47. Martin de Mayorga 1779
48. Martias de Galvez 1783
49. Bernardo de Galvez 1785
50. Alonzo Nunez de Harro 1787
51. Manuel Antonio Flores 1787
52. Juan Vicente Guemes de Pacheco 1789
53. Miguel de la Grua Talamanca 1794
54. Miguel Jose de Azana 1798
55. Felix Berenguer de Marquina 1800
56. Jose de Iturrigaray 1803
57. Pedro Garibay 1808
58. Francisco Javier Venegas .....18—
59. Pedro Catani, presidente de la Audencia 1810
60. Francisco Javier Venegas .....
61. Felix Calleja 1813
62. Juan Ruiz de Apodaca 1816
63. Francisco Novella 1821
64. Juan O'Donoju .....

CHAPTER IX.

History—Independence.

IT HAS been said by one that "the history of a country is the history of her heroes." This fact is certainly true in regard to the history of the Independence of Mexico. It is impossible to know Mexican independence without studying the life of Hidalgo. It is impossible to understand the reformation without a knowledge of the ideals of Juarez, and peace and progress in Mexico could not be thought of unlinked with the name of Porfirio Diaz. The heroes of Mexico, like the eaglets, were nested high up in the bosom of the mountains. And to understand a great man you must know his mother. If we could transport ourselves back to the year one thousand seven hundred and fifty-three, and to the city of Guanajuato, we would find resting on the lap of a young mother a little boy whose eyes were as blue as the sky above him and whose character and will were to be as grand and as sturdy as the

Hidalgo, Mexico's Washington.

granite hills that surrounded him. The eighth of May was his birthday and his cradle the ranch of San Vicente. His mother could neither read nor write, but by the influence of her life and the purity of her soul, she engraved forever in the tender heart of her offspring the words "patria" and "libertad." Milton said "The boy is father to the man," and another writer has expressed the same thought in "The boy shows the man like the morning shows the day." It was so in the case of Hidalgo. He was a revolutionist from the earliest period of his childhood to his glorious death. While in school he was called "El Zoro" (The Fox) on account of his shrewdness and wonderful intellect. And later when he became president of his alma mater he changed the text-books and introduced new methods of teaching, thus challenging the wise and proud Spaniards.

A Failure as Priest.

According to the ideals of the Roman Church, as a priest Hidalgo was a failure. The stupid routine of the priesthood had no place in his program. He would rise very early in the mornings and go out over the country from farm to farm, dressed not in the garb of the priests but in plain cittizen's dress, with a shining, pleasant face under a wide-brim hat, to give to all his neighbors practical lessons on farming, and at the

same time to sow in the hearts of the future heroes of Anahuac the seeds of liberty and independence. Socially he was interesting and charming. He had read widely and thought deeply, and when he spoke people were ready and eager to hear him, for he never failed to feed them, and to feed them on something new and interesting, for they had not read for themselves.

This wide reading, however, cost him dearly. The Santo Tribunal, as the Inquisition was called, fixed its eyes upon him and a secret suit was brought against him. He was accused of having denied the existence of hell; of having said that he was a follower of Luther, and that one of the popes was in hell; that he did not believe in the story of the Bible and in the ministry of Mary. And so they said that he was a heretic and deserved the most cruel punishment that could be imposed upon the worst impostors.

Church Court Charges.

His answers to these charges were prompt and pointed. "How can I," said he, "deny that there is such a place as hell, and later state that one of the reverend fathers is in hell? It cannot be possible for me to be the follower of Luther and to deny the Bible, for he claimed to follow it. And about the heresy of which I am accused, I

His Wise Answer.

would like to know the new dogma that compels me to be a slave in order to be a Roman Catholic."

In the year 1810 this venerable old hero was kept busy in his curacy (parsonage) at Dolores, taking every precaution while he manufactured arms; and by means of secret societies he was preparing his leaders for the great work of independence. Queretaro was the headquarters of the revolutionists. The wife of the mayor of the city, of whom it has been said that she was the mother on whose lap Mexican independence was rocked, offered her home for all their secret meetings and used her great influence and wealth for the propagation of the cause. Although she could not write she kept the insurgents (name by which the revolutionists were known) well informed by sending them letters made by cutting out words she needed from newspapers and pasting them in lines as she wished to talk. She was betrayed, however, and locked in her own home by her own husband. But even then she used her jailer as a messenger to notify Hidalgo. That message was sent to a hero and made a Washington.

Secret Preparations.

One of Mexico's worthy sons describes that inspiration of freedom's declaration in these words:

Independence Proclaimed.

"It was on the fifteenth of September. The night was dark and mysterious. In one of the rooms of the Dolores curate, in a small town of Guanjuato is a man who reads and meditates. His mind is busy and his thoughts are engaged in the solution of a problem. Suddenly the noise of a horseman disturbs that man in whose hands rested the destiny of the Mexican Republic. The horseman, reaching this mansion, gives him a letter, and after a careful reading our hero expressed himself in these emphatic words: 'Sirs, there is no other chance than to kill Spaniards.' At last the Washington of Mexico had come. Hidalgo had to proclaim and die for her independence. He was to teach Spain once more that the reign of iniquity was over, and these words are a genuine expression of his iron will. From this moment he waited with anxiety for the sublime hour in which he would proclaim freedom for his country; and when the light of the sixteenth comes the people of Dolores hear from the lips of their great redeemer the cry that would later on immortalize his name: "Long life to the Independence of Mexico, death to the bad government!'"—(E. B. Vergas in Southwestern University Magazine.)

The ignorant Indians could not grasp the meaning of liberty, but full of faith and confidence in their leader they were ready to follow him unto death. A series of splendid victories followed their little company of a handful of men and it soon increased to sixty thousand. Several of the officers of the royal army had joined the insurgents under Hidalgo, through the influence of Dona Josefa Ortiz de Dominguez, the matron of Queretaro-Allende. Abarola, Aldama and Camaggo were products of her faithful work. These great leaders proved to be worthy followers of their leader.

Hostilities Begun.

The first city that was taken was Guanajuato. Riano, the faithful Spanish general, fought with remarkable bravery, but all in vain, for Hidalgo's forces were defending liberty and such soldiers are invincible. After this battle, which was fought on the twenty-eighth of September, the insurgents began their march on the capital. They were encountered and engaged in battle with the Spanish troops who had been sent out from the city to capture them on the thirtieth of October at a place called El Monte de las Cruces. It was a glorious day for the Mexican patriots. They completely routed and captured the enemy, leaving a wide open way to the city with no Spanish troops to defend it.

First City Taken.

One word "Forward" from Hidalgo at this opportune moment surely would have settled Spanish rule in Mexico forever. But it was not so to be. Like the Israelites, they halted on the border of their God-given possessions, and turned back to fight unnecessary battles and die, leaving the glorious entrance to others. The bloodiest battle of the American Revolution, at Savannah, Ga., was caused by our general allowing the British twenty-four hours to decide whether they would surrender or not. After they were fortified they said, "Come and take it." And then began one of the bloodiest scenes of the war, when it could have been taken without the firing of a gun. But liberty is a costly jewel and Mexico was not to have it cheap. Streams of blood were to flow ere they should have the white-winged dove of peace poise over their land. So Hidalgo turned back for the "struggles of the wilderness." Before he left Guanjuato, however, he organized a splendid city government, established a mint and a cannon factory. Then when he turned his face from Mexico City and towards Guadalajara to set up his goverment, his troubles began.

Disasters of Delays.

Not being satisfied with a constantly victorious march on the capital, the insurgents turned back

to fight again the soldiers in the conquered territory. So on the seventh of September they had a bloody encounter with the Spaniards under General Calleja. No victory was won on either side, but Hidalgo set out to Guadalajara where he proceeded to organize his government. He made some severe laws against abuses, trying to protect property, and especially the family, and abolishing forever slavery. (In this he is said to have been greater than Washington.) The Spanish army collected and concentrated their forces and entered and recaptured the poorly protected Guanajuato after much fighting. Then the elated victorious army started out for Hidalgo at Guadalajara.

Backing Into Difficulties.

The opposing foes met thirty-six miles from Guadalajara at Calderon where a great battle was fought. Hidalgo's army was much larger than the Spanish, but undisciplined and untrained and fearfully ignorant. It is true to history that hundreds of his Indians on this occasion ran up to the mouths of the cannon of the Spaniards and stuffed in them their old hats, thinking that if they could get an old hat in the mouth it would stop the cannon from belching forth fire. They had used the same plan in the battle at Las Cruces. But despite all the ignorance and lack

Hidalgo. Loses Out.

of training Hidalgo's soldiers were on the eve of a great victory when a cannon ball struck their powder supply causing a great explosion and fire, completely demoralizing the independents, and determined the victory for the Spaniards. Many historians have estimated Hidalgo's forces in this battle as numbering between eighty and one hundred thousand, but more reliable authority places it at thirty thousand. Hidalgo never recovered from the loss of this battle. His men deposed him from the generalship of the army, putting Ignacio Allende in his place.

The leaders with the fragments of their army started to Saltillo with the intention of continuing to the United States. While in Saltillo, Allende denied a promotion that had been asked of him by an officer, Ignacio Elizondo. This refusal was the direct cause of the treason that ended in the execution of the first heroes of Mexican independence. Elizondo, advised by Bishop Filiciano Marin, of Monterey, made them believe they were all in sympathy with the independent movement, and succeeded in taking the heroes prisoners at a little place called Acatita de Bajan on March 21, 1811.

Traitor's Hand.

The prisoners of war were taken to Monclova and from there to the city of Chihuahua, where

the father of Mexican Independence was excommunicated by the church authorities and shot on July 30, 1811. On the day of the execution he was asked by his executioners for his last will and testament, when he took out from under his pillow some pieces of candy and divided them among the soldiers that were to shoot him, assuring them that he had nothing against them, and asked that they would not aim at his head but at the spot indicated by his hand. He placed his right hand over his heart and a bullet went through his hand without touching his heart. So passed the great hero; but "though dead he yet speaketh." Enshrined in the hearts of his countrymen his right hand, though pierced with a ball, is pointing them upward and inspiring them to fight for their moral freedom even as he fought for independence.

Hidalgo. Shot.

Before Allende left Saltillo on his journey to the United States he put Ignacio Rayon in as commander-in-chief, who promised to do all in his power to keep the spirit of independence alive. Rayon proved to be a great and daring general, equal to almost any undertaking. He started at once towards the capital. He left Saltillo on March 26th and after a distressing journey arrived in the city of Zacatecas. This

Rayon's Success.

city was taken with scarcely any resistance. Rayon had a small army, but he had all the women dress as soldiers and at the very sight of such multitudes the city gave up. Having had such success with his little piece of strategy, he left at once for the city of Zitacuaro where he hoped to set up his government. On approaching the city he hung lanterns to thousands of donkeys and with his army ran them into the city at night. The Spanish army, not being prepared for an attack like that, left the city without clothing or arms. And so this new Gideon was walking right through the country, sweeping things as he went, and without doing much harm. With new allies, provisions and arms he established in the city of Zitacuaro a rallying center of the revolutionists. But Rayon was only a link in the chain of heroes, and without depreciatig his noble work we pass to the one greater than he who was to come after him.

Napoleon said, "With two soldiers like Morelos I could conquer the world." Morelos was born in Valladolid September 30, 1765. His early life was spent with his uncle freighting with mules across all Southern Mexico, and he knew every path. So while some of these incidents were happening as already related, there was also something going on in the South. When Morelos

Morelos.

was twenty-five years of age he entered the old San Nicholas College of which Hidalgo was president. He finished his course and was ordained priest, serving as such in the towns of Churumuco, Huacaua and Caracuaro. One evening as this popular padre was reading some religious book a friend of his brought him the news that Hidalgo had proclaimed independence. Saddling his mule and accompanied by his "sacristan" he started out to have an interview with the great leader, his old teacher. A great historian has said that while in school the president, Hidalgo, had walked along the corridors with this distinguished pupil talking about the independence of Mexico. When Morelos reached Hidalgo in a little town called Indaparapeo he asked to be admitted as army chaplain. Hidalgo paused at this request, and after some moments of thought he said: "Not as chaplain but as general." So Morelos had been commissioned as general and sent to raise an army in the South of the Republic.

He accepted the commission, without money and without soldiers. His first army was composed of twenty-five men armed with sharp sticks, but the South soon answered the call of her new leader, and the twenty-five had grown into thousands, and they soon captured a supply of arms from their enemies. Victory after victory lined

His First Victories.

their path, and at last they had to prepare to meet the strongest division of the Spanish army, the one that had defeated and discouraged Hidalgo at Calderon.

Morelos was in the city of Cuantla with an army of four thousand only when he was besieged by Calleja with twelve thousand Spaniards.

Siege in Cuantla.

This was the same general that had defeated Hidalgo. The siege began on February 15th and lasted until May 2nd. During this time the Spaniards made many efforts to take the city but were repulsed. But when Morelos' army was starving to death, after they had eaten all their mules and many of the soldiers the old leather soles of their sandals, they broke through the besieging army, covering themselves with glory.

When Leonardo Bravo, one of the bravest soldiers of Morelos, was captured, he offered eight hundred Spanish prisoners for his life, but the viceroy refused to release him on any other condition than his son, General Nicholas Bravo, should give up independence. This the son refused, and his father was shot. Morelos then ordered the son to have the eight hundred Spaniards shot in return. That night Nicholas could not sleep. The next morning he took the eight hundred soldiers and form-

Negotiations for a Prisoner.

ed them in line and told them what the Spaniards had done to his father and the order that he had to shoot them. "But I," said he, "have determined to pardon your life and to give you your freedom." No history records an act like this.

After a few other successful battles, taking the city of Oaxaca and also that of Acapules in the year 1813, and after having founded the national congress in the city of Chilpaucingo, he was defeated for the first time in his own city and taken prisoner at Fermalaca. He was taken to the capital city and first tortured. They took sharp knives and shaved off the palms of his hands trying to make him retract his ideas of independence, but he stood firm. He was shot with the greatest cruelty on December 22, 1815, in San Cristobal de Ecatepec. After his body fell the waters of Lake Texcoco, without any natural cause, came up to the place of execution and washed the blood from the ground. So says the noted authoritative historian and defender of Maximilian, Vicente Riva. Morelos' last words were, "Oh God! If I have done right, thou knowest it; if wrong, I am at thy mercy!"

Defeat and Death.

Nothing of importance occurred during the year 1816. There were quite a number of little divisions of the revolutionists scattered about

over the country, all under good generals, but no one had come to the front to take the places of Hidalgo or Morelos. The next general to appear in battle was Francisco Tavier Mina. He was a Spanish citizen who had left Spain by order of the king, Ferdinand VII. He first went to London, but afterwards came to Mexico, arriving April 15, 1817. His campaign cannot be described in a few words, but the greatest enemy of the revolution, Lucas Alamas, said of this great hero, that his career formed a short episode, but the most brilliant one of the Mexican Revolution. He defeated the enemy in every encounter, and sometimes with only one-twentieth of the number of soldiers. There were many foreigners in his army, especially Americans. But he was captured by Orrantia on October 27th while he was resting on a ranch. He was shot by Linan, Spanish commander in the State of Guannajuato near a fort that was held by the revolutionists, Los Remedios.

Mina.

The next man that comes to the front is Vicento Guerrero. He was born in Tixtla in the year 1873. He had freighted with mules through the country for thirty years. Morelos had given him a commission in the army and after his great leader had fallen he had kept on fighting in the

Vicento Guerrero.

cause, gaining victories on every hand with his little squad. His father being a high official in the Spanish army tried personally and through his friends many times to persuade him to give up independence, but he stoutly refused, and bravely fought till the war was over. When the Spaniards saw they could not persuade this indomitable will they sent double forces under Iturbide against him.

Augustin de Iturbide came from Spanish descent, was born in Mexico, and was one of the most cruel officers in the Spanish army. He cared more for popularity than for principle and wished always to be on the winning side. He had just been suspended from the army on account of his inhuman cruelty. It was during this suspension that he was commissioned by his army to go against Guerrero. He started out from the city after his game in the year 1820, but the brave Southerner defeated him in every encounter. Seeing that the insurgents would finally conquer, he decided to betray his party and join hands with the revolutionists. He accordingly agreed to meet with Guerrero and his army at Acatumpam on February 20, 1821.

Augustin de Iturbide.

They met on the date agreed upon and Itur-

bide was chosen general commander of the army.

Independence Gained.

After a few months' rest and training with a few minor encounters, supported by the trusty insurgents he successfully entered the city on September 27, 1821, the day of his birth. And thus ended the Spanish government. Hidalgo's work was finished. After eleven years of constant struggle and three hundred years of brutal slavery, Mexico was free.

Soon after the great victory a drunken soldier proclaimed Iturbide emperor. It was taken up by the populace and in their drunken enthusiasm and excitement this great criminal was set on a throne. He assumed a despotic and contemptuous attitude towards the old heroes of the war and his popularity suddenly ceased. He became discouraged and abdicated the throne, the government allowing him to go to Italy with an annual pension of twenty-five thousand dollars. Thinking that Mexico had forgotten the offence, he returned in 1823 and according to some previous law he was captured and shot July 19, 1824.

Iturbide Emperor.

The same year that Iturbide was shot the first National Constitution was proclaimed for the Republic of Mexico. The work was very imperfect, but it was a trial and a beginning of better

First Constitution.

things. The end of the War of Independence was the beginning of more than fifty years of civil and international wars.

One of the most serious of these wars was the one with Texas. For an account of this the reader is referred to any history of Texas. The

Texas War.

land lying between Louisiana and Mexico had been known as one of the provinces of Mexico from 1821 to 1836. This territory comprised an area of two hundred and thirty-seven thousand square miles. It had been the policy of Mexico, it seems, to keep this land uninhabited, so says the great historian Ridpath. But at last the inhabitants cried out for a republic of their own. President Tyler had allowed a land grant to Moses Austin and his son on condition that they put eight hundred families on the land. In 1835, on account of the "oppressive policy of Mexico," says Ridpath, Texas rebelled. It was a bloody war. But only a month after the fall of the Alamo, on March 6, 1836, in a decisive battle at San Jacinto Texas gained her freedom—an independence at once recognized by France, England and the United States.

Mexico's war with the United States was the saddest of all her troubles. The trouble between

them was the boundary of Texas after it had been admitted as a state. After Mexico had gained her independence of Spain she had, in the rearranging of her civil administration, united Coahuila and Texas—the two states east of the Rio Grande—under one provincial government. So when Texas gained her freedom, naturally Coahuila thought she was included, as she had helped to fight. To make their desires and conceptions fully known Texas and Coahuila met in joint session of legislature and put such in a statutory form on December 19, 1836. Mexico, however, claimed that only Texas had rebelled and not Coahuila. But it seems a play on the names of states rather than the real territory involved. It has been called an unrighteous war. One senator said that the United States wanted more good land, and that was the handiest and easiest to take. The war is always known in Mexico as the American Invasion.

War With United States

Individual citizens in the United States also have had no doubt at times that in this war we acted hastily or unwisely, and maybe un-Christian; but I hardly think that the message of the President to Congress in May, 1846, stating that the soldiery of Mexico had shed the blood of

Unfortunate But Not Groundless War.

American citizens on American soil, and that their reply on the 11th of May with a declaration that war already existed by the act of the Mexican government, was entirely without reason. The ground of difference seemed to be this: Texas said the Rio Grande was her western border, while Mexico said that it was the Neuces. Whoever was wrong, a difference existed and some one had to find a way out. The United States proposed to negotiate (as a Christian method) but Mexico scornfully refused, which refusal was construed virtually as an acknowledgement of their wrong, and that the Rio Grande was the line. The American soldier was the first to die, and died east of the Rio Grande. Of course it meant then to march to the City of Mexico—a march through blood. But at last General Scott with only ten thousand men entered the city and successfully and placed the American flag over every Mexican stronghold, August 20, 1847. During these battles many of the Mexican soldiers exhibited great courage. The boys in the military school at Chepultepec left the schoolroom to die wrapped in the flag of their country, filling the air with "Hurrah for Mexico!" And later when the terms of peace were being discussed a great Mexican lawyer, Jose M. Cuevas, being sick in bed, asked to be carried to the senate chamber, where it is said he

pleaded for a continuation of the war. A treaty of peace was concluded between the nations on February 2, 1848. This treaty turned over to the United States a great deal of territory, but the United States paid fifteen million dollars and assumed all Mexico's American debts, besides having lost hundreds of her best men.

Mexico's troubles were not over with the ending of war with the United States. In 1853 Santa Anna, who has been termed by Mexicans "the greatest scoundrel that ever saw light in the glorious country of Mexico," returned from his exile; and the traitor, headed by the priests, worked until he became the dictator of Mexico. His government was characterized by abuses and bad management. He taxed the people for the number of dogs, cats, and even the windows they had in their houses. This brought on the revolution of Juan Alvarez and Ignacio Comonfort, which ended with the fall of Santa Anna in 1855.

Revolution.

This war, which was called the war of "El Plan de Ayutla," put Juan Alvarez on the throne. He was one of the most honest and liberal men that had ever been president of the country. He was soon succeeded by his companion in the revolution, Ignacio Comonfort, on December 12, 1855.

Juan Alvarez

Second Constitution.

It was now that the discussion of a new constitution began. The Liberal party had come to the front and they needed a constitution of that sort. The priests did all in their power to prevent its enactment, excommunicating the congressmen and preaching against it with all their power. These "frailes" called the Liberal party the party of thieves and not classed with respectable people, etc. But in spite of all their chicanery the constitution was proclaimed on February 5, 1857. The constitution has been considered by many to be the best instrument of its kind in the world. It is a monument that will stand for all time. Alvarez and Juarez were equal to the best jurists of the world.

War of Reformation.

Comonfort was too kind and tender-hearted to be president. He yielded too easily to the entreaties of his mother and wife who were influenced by their spiritual advisers. Through this chain and the confessional box they betrayed the constitution and had Juarez, the president of the Supreme Court, and therefore vice-president, locked up. But jails cannot hold a spirit and will like that of Juarez. And his enemies who thought they had gained a victory by getting the president to betray his trust and making a prisoner of the court were surprised at

Juarez' decision, for he assumed the place of president immediately. Soon afterwards he established his government, based upon the constitution, in Vera Cruz.

The city was again in the hands of the Church party but the Liberals were well equipped with a constitution like that and a leader like Juarez. Juarez was born in Oaxaca in the year 1806, and was pure Indian. He moved to the capital of the state and entered school graduating in 1834. He became governor of his state in 1845, and was in the national congress in 1846. He was the leader of the Liberal party and the church hated him. He had been in prison and exiled for his ideas. But he was the God-sent man to establish that liberal constitution and reform laws. And although England, Spain and France were in the way, he was equal to the occasion. Victor Hugo said of this great reformer, "Oh Juarez! America has two heroes—Lincoln and thee—Lincoln by whom slavery has died, and thee by whom liberty has lived. Mexico has been saved by a man. Thou art the man!"

Juarez.

Maximilian was persuaded by the Church authorities that there was yet place for an empire in Mexico. But his sad death was a lesson to the world that Catholic empires do not thrive

Maximilian.

where freedom lives. So the French Intervention was of short life and full of troubles.

Juarez and his reform laws were reinstated in the capital on January 1, 1861. The Liberal party had now become more of an anti-clerical party than when Juarez succeeded in taking complete charge of the country again. Many of the frailes left the country. (For further discussion of Juarez, see paper on Presidents.)

CHAPTER X.

History—Modern.

MEXICO began her republican form of government in the year 1824 under the presidency of Guadalupe Victoria, an old veteran of the long and hard fought war of independence. Although the numerous forces of the Spanish government had almost extinguished the grand old heroes of liberty, Victoria had been spared to embark the ship of state upon the perilous sea of Mexican independence. This brave and noble soldier was offered many inducements to betray his party and to become a royalist; but Victoria had no price; he belonged to that class of early fighters whose motto was "die or conquer." He had been forced to hide out in the mountains for two years and six months, eating roots and wild berries and without seeing a living soul. His hardships and lack of food had given him the appearance of a strange skeleton walking about in the woods, long and lean and pale. At the end of two and a half years Guerrero and Iturbide were advancing on the capital city to take it. An old Indian friend of this dauntless

Victoria—
1824-1828.

hero president went out into the mountains in search of him, and finding signs of a human being he hung a sack of tortillas (thin corn cakes) from the branch of a tree. Victoria soon discovered the food and began at once to devour it. His old Indian friend could not recognize him as his hair was hanging down over his shoulders and his finger nails resembled more the claws of a lion. When this brave mountaineer received the message that the insurgents had been victorious and the city was in their hands he came out from his hiding place to fight for his great cause. Iturbide refused to accept his plans because they were those of the "Liberal Party," which recognized "special privileges to none and equal rights to all," and personally he was not built on that plan. However, the country recognized his merits and made him president October 10, 1824. During his term of four years Mexican independence was recognized by England and the United States. It was during this time that the colonization of Texas was begun by Mr. Austin who settled three hundred families there by special grant.

The most important action of the government during Victoria's administration was the putting into practice of the anti-slavery laws of Hidalgo. Hidalgo was not only the Washington of Mexico, but it has been said of him that he was greater than Washington in that he not only procured

the independence of his country but also threw off the shackles of slavery. Victoria, truly victorious in all his plans, retired at the end of his term loved by all his people.

On September 1, 1828, an election was held. The Liberal party's candidate, Mr. Guerrero, received nine electoral votes, while the Royalist candidate, Mr. Padraza, received eleven, but what has ever been true in Latin countries, the defeated party did not know how to stop fighting and co-operate. So they fought over the election and Guerrero whipped, took the seat and had his congress declare the election null and void.

Vincente Guerrero.
Apr. 1, 1829-Dec. 4, 1829.

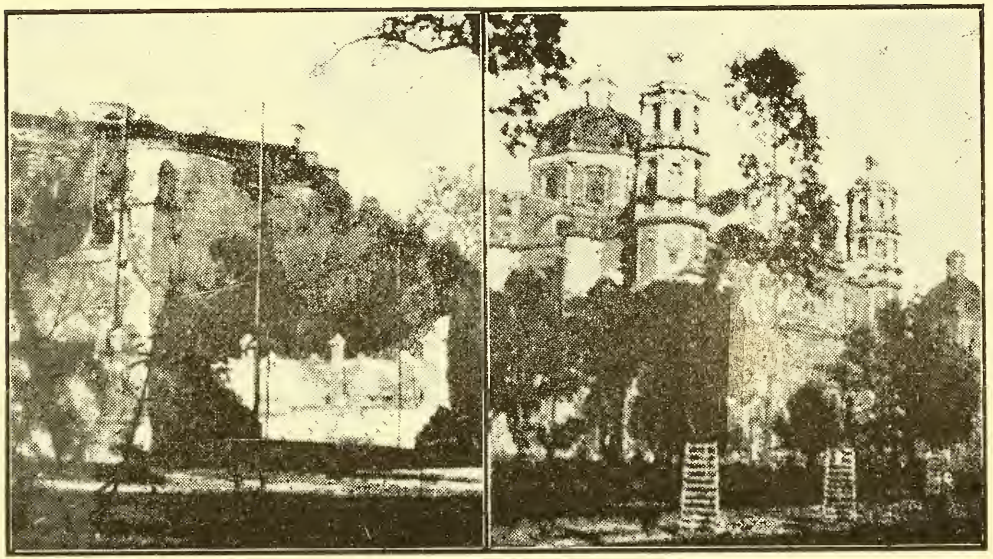
Vincente Guerrero is well known to us as a leader in the war of independence. He could scarcely read or write his name, but a truer heart and more magnanimous spirit could not have been selected to lead in the destiny of the nation just at this time. Only three months after he had taken his seat a second Cortez in the person of Isidra Barradas went out from Havana to again conquer Mexico for Spain. The president commissioned D. Antonio Lopez de Santa Anna and D. Manuel de Mier y Terran to intercept the enemy, which they did, and entirely destroyed their fleet on September 10, 1829. As a

reward for their faithful services both of these generals were promoted to generals of divisions by the president.

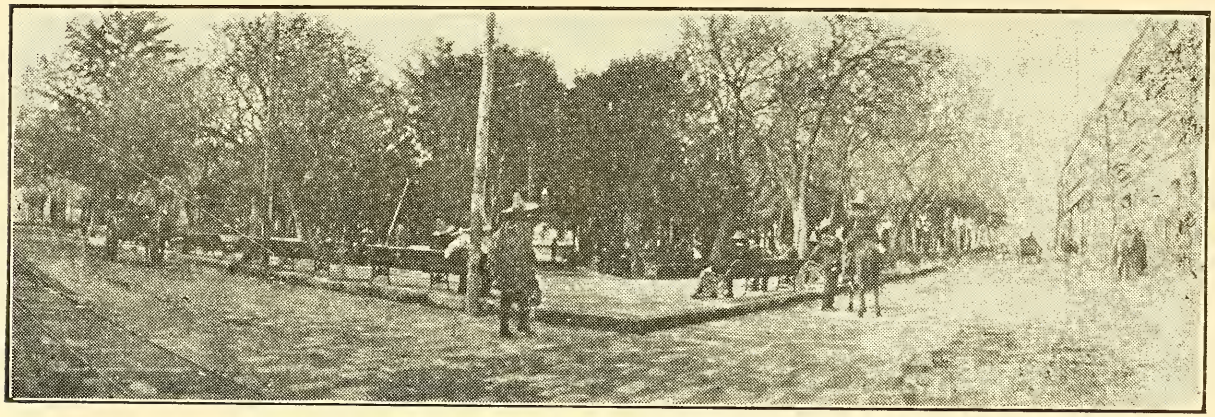
The president's great mistake was that he put too much confidence in the vice-president, Bustamante. Just after the destruction of the fleet and an army of Baradas there was general talk of another invasion from Spain, so the president ordered the vice-president to garrison the Atlantic coast. It was natural for the president to rely on the vice-president, giving him control of the army for this defence; but Bustamante, loyal to the ideas of all traitors, seized the opportunity and rebelled against the government and succeeded in gaining the throne. In the meantime there were four presidents pro tem: Lic Jose Maria Bocanegra and the three members of the supreme court, Pedro Veles, Luis Quintanar and Lucas Alaman, all during the year 1829.

This revolution of Bustamante was successful and placed him at the head of the government. His administration was marked by the most cruel tyranny, which only fanned the flames of discontent in every part of the country. The president was able to suppress all these revolutionists, at least the leaders, except Guerrero, who was well fixed in the south-

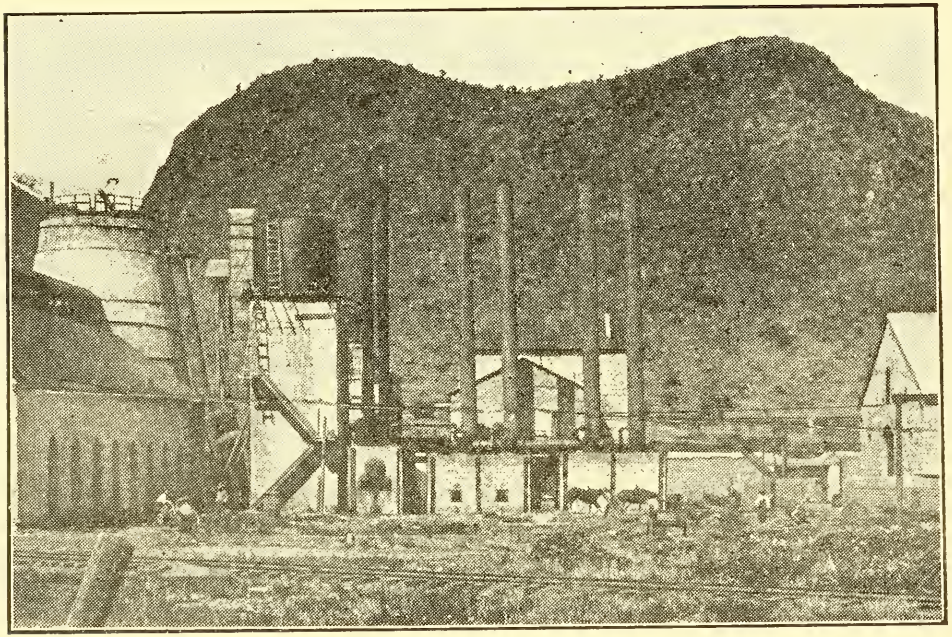
Anastasia Bustamante—
Jan. 1, 1830,-Dec. 23, 1832



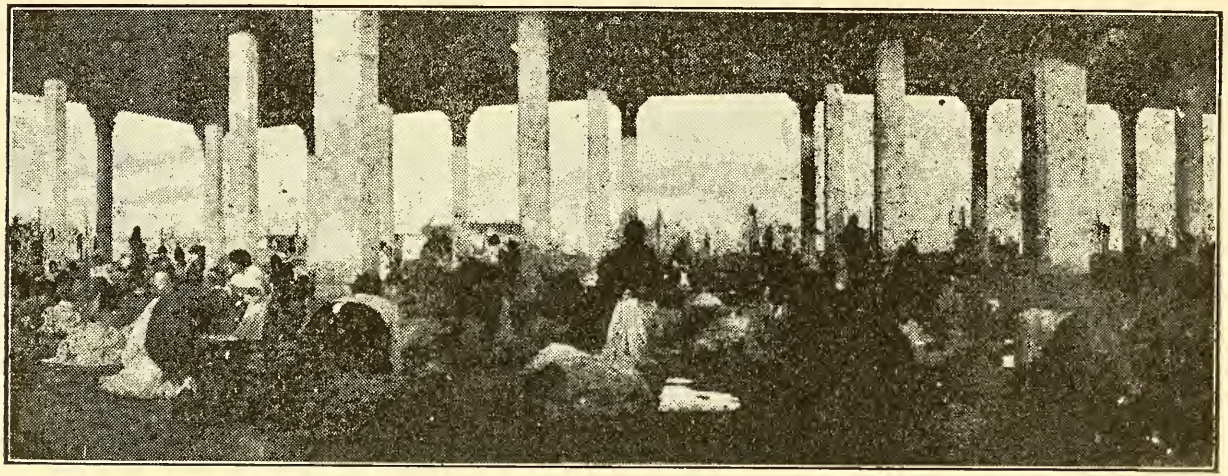
Chepultepec and Cathedral



Public Plaza, City of Durango.



Iron Mountain, Durango, richest iron deposit in the world
(of meteoric origin.)



Public Wash House.

ern hills and unconquerable, but to cowards and mean men there is always some way open. So treason was the plan fallen upon to entrap the great Guerrero. The president, Bustamante, and his cabinet agreed to give to Francisco Ricaluga, a very intimate friend of Guerrero, the sum of fifty thousand dollars in gold if he would bring his friend a captive to them. It was a trade; Guerrero was at once invited to breakfast on board the ship "Columbo," of which Ricalugo was captain. He accepted the invitation of his friend (?) and was made prisoner by the infamous mariner. The noble Guerrero was sentenced to death by the president and the execution took place at Guilapa February 14, 1831.

This barbarous act of Bustamante's so enraged the people against him that the entire republic demanded his retirement. There is a saying in Mexico, "Vamos de Guatamala a Guate Peor" (we go from bad to worse). It seemed so in this fall of Bustamante. The ever restless Santa Anna took up arms against his friend and put Gomez Padraza in the chair.

Gomez Padraza had been elected to the presidency in 1828, but was not allowed to take his seat because of a successful revolution led by this same Santa Anna in favor of Guerrero. Padraza was honest, intelligent, and was a strong character, but his in-

Gomez Padraza. Dec. 27, 1832,- Mar. 27, 1833.

flexibility made him many enemies. He had at one time been a distinguished general and leader in the Spanish army against the republicans. During one of the battles with the insurgents he was badly wounded and remained in bed quite a long time. While confined to his bed, he read and thought much and was convinced of the justice of the cause of independence, and ever after fought for the liberties of the Mexican people. He was a most excellent orator. It was said that his voice "turned men into statues and statues into men." His term lasted only three months when an election put Santa Anna in power.

Santa Anna was born in Jalapa, Feb. 21, 1797. He was a man without character, and was vicious, ignorant and absolutely void of principle, but he thought himself great and led others to believe it, which caused the ruin of the republic.

Antonio Lopez de Santa Anna. April 1, 1833,- April 1, 1837.

After his election in April instead of taking up his duties he went off to a large hacienda that belonged to him at Manga de Clavo to fight cocks. He returned for a few days in June, but left for his cock fights again in July. He returned again in October, but left in December. He did not give any attention to governmental

affairs until April, 1834. He happened to have associated with him during this first term of office as vice-president Valente Gomez Farrias, who was the incarnation of liberalism, democracy and righteousness. He was the man who, while being supported by two senators in his feebleness administered the oath at the adoption of the constitution of 1857. Such a character as this by the side and at the command of the president could wonderfully help to stir aright the ship of state.

It was during this first term of Santa Anna that Texas, then a province of Mexico, rebelled. He led the army but was captured by the Americans at San Jacinto. (For details the reader is referred to any Texas history.) After his release he passed the time at his hacienda, ignored and hated by his people, until the French came over and woke him up in 1838. He made a foolish attack upon the invaders at Vera Cruz and lost one of his legs, but replaced himself in the hearts of his countrymen. They brought his leg to the city and many eulogies were pronounced over it by the ready orators for heroes. A little later on an indignant mob exhumed his leg and kicked it through the streets of the city.

Of other presidents coming in for short terms there is scarcely need of mention until we come to Comonfort in 1855, but their names and terms of office are briefly given:

Bustamante—Second Term.

Aastasia Bustamante was elected the second time to the presidency and took his seat on April 12, 1837, and lost his place at the hands of Santa Anna on October 10, 1841.

Santa Anna—Second Term.

Antonio Lopez de Santa Anna took his seat for the second term on October 10, 1841, and went out on October 6, 1842. He was nominated dictator on January 6, 1843, but gave up the power on December 5, 1844.

Jose Joaquin de Herrera.

Jose Joaquin de Herrera took the presidency on December 5, 1844, and went out on January 2, 1845.

Arrilliga.

Mariano Paredes Arrilliga, gained by the sword the presidency on January 2, 1846, and so ended his term August 4, 1846.

Santa Anna—Third Term.

Santa Anna again entered by way of the sword for the third term on December 24, 1846, and went out on September 14, 1847, by the same method. This was during the war with the United States. When in 1847 the Americans entered the capital, Santa Anna fled before them. The treaty of peace called "Guadalupe de Hidalgo" was signed February 2, 1848.

When Santa Anna fled from Mexico to keep

from getting into the hands of the Americans again, Manuel de la Pena y Pena took the presidency on September 14, 1847, and lost his place on May 13, 1848. He was an old magistrate accustomed only to look after the social welfare in the practice of law. He was a magistrate of the supreme court and remained in the place while the congress elected another president.

Pena y Pena.

Jose Joaquin de Herrera took charge of the government June 3, 1848, and served his people faithfully until 1851. Herrera did all in his power to lift Mexico to higher ideals. A dark cloud had been hanging over the land for a number of years. The traitors led by the Catholic priests had kept the country in constant commotion, the war cry was unhushed, there were too many soldiers and priests. Herrera reduced the army to a small number and began to properly organize the other departments of the government under wise legislation looking to the progress and development of the country.

Jose Joaquin de Herrera—Second Term.

Herrera was succeeded by Mariano Arista, who took his seat January 15, 1851, and closed his term January 4, 1853. Arista followed up the progress made by his predecessors courageously; he was a true pa-

Arista.

triot: he was the commander-in-chief of the army that had attacked Taylor in Rio Bravo. He made some fatal mistakes in war, but none could deny his courage and patriotism.

Manuel Maria Lombardini by a military contest and decision was put in power for a few days, beginning his career on February 7, 1853, and ending April 20. While in office he arranged some important matters with the United States touching the Gara concession relative to the Isthmus of Tehauntepec.

Lombardini.

Santa Anna came again by force to power. He took charge as dictator on April 20, 1853, and closed his term August 9. 1855. As would be expected, rather than carry on the development of the other functions of the government, he began at once to increase and organize the military department; but he was finally whipped at his own game.

Santa Anna— Fourth Term.

Martin Correra was now put at the head of the government for a few days. He took his seat on August 14, 1855, and lost it on September 11, 1855.

Correra.

Juan Alvarez, an old insurgent, now took up the reins of government. He began his term October 4, 1855, and resigned December 8, 1855. He became discouraged, see-

Alvarez.

ing that another uprising was inevitable. He was patriotic and brave and loved by his countrymen. When he sent in his resignation, the country insisted on his keeping his place, arguing that he had been so poorly recompensed for his splendid services that the country wanted to honor him with its highest gift. He replied: "He who fulfills his duty does not need prizes nor praises," and resigned in favor of Comonfort.

Ignacio Comonfort took his seat on December 11, 1855, and finished his course December 17, 1857. Comonfort came into power at an opportune time and providentially had thrown around him as his co-laborers and associates a few glorious characters whose illustrious memory will always bring a message of inspiration to the Mexican people—Juarez, Ocampo, and Prieto. Ocampo, however, did not agree with the president and retired to his private home and business. Comonfort, Juarez and the other ministers began at once to enact rigid laws against the oppressors and in favor of the people. This brought on a reaction in a hurry, headed by the church at the city of Puebla. The bishop there preached a strong sermon against the government and encouraged an uprising. Comonfort put an end to the rebellion, punishng the leaders severely and banishing the bishop from the country.

Comonfort.

In 1857 the constitution was recognized and Comonfort became constitutional president. As the provisions of the constitution did away with all special privileges to the clergy and the wealthy, a tremendous effort was made to overthrow it, but Comonfort faced the situation bravely and many of the arrogant lords felt for the first time the heavy hand of a strong government. Just at this point the Bishop of Mexico City began working with the president's mother. This woman, enslaved by the influence of the church, conducted herself in a way that grieved the heart of Comonfort, for although he was a tiger on the battlefield he was an angel in his home. T is strong, brave man who knew his duty, could not resist longer the pleadings of his feeble mother, and in that critical hour did a thing that he soon lamented, but too late. He set aside the constitution. The principles of that constitution were too well embedded in the hearts and lives of some of the country's safest and best men to be set aside in a moment by sentiment, or the brush of a priestly robe. Comonfort's own party discarded him and the opposite party had no confidence in him. He retired to private life, but years afterwards was allowed to come and fight as a common soldier. An eye witness, touched by his indomitable valor in the hour of battle, called him the "soldierless general." He died May 7, 1862, in an effort to

carry food to the besieged army of Puebla during the French war.

All during Comonfort's administration Juarez had been president of the supreme court, and thereby legal vice-president, so on Comonfort's failure Juarez took up and enforced the constitution of 1857.

Bendito Juarez — Jan. 18, 1858,- July 18, 1872.

D. Bendito Juarez was the first constitutional president of the entire republic. He took his seat January 18, 1858, and held the place until his death, July 18, 1872.

The presidents up to Juarez were rather uncertain quantities, and I have only given eighteen, which seems to cover the real facts in the case, as their periods make a connected history. If I had taken into account each moment when some general was in the lead, and really dictator for the time being, that is, for a day or two intervening between the ending of one of the terms and the beginning of another, I would have counted forty-eight instead of eighteen, which would have made Juarez the forty-ninth rather than the nineteenth. But beginning with Juarez, the first real president of the republic, we will treat him more fully.

Bendito Juarez was born in an humble little

jacal in the little village of Guilatar in the State of Oaxaca in 1806. His parents, Marielino Juarez and Brysda Garcia de Juarez were both full-blooded Indians belonging to the tribe of Zapotecas. His father and mother both died while he was young and he was left to the care of his uncle, Paublo Juarez. His early youth was spent herding cattle, until twelve years of age, when an unexpected incident gave an entire turn to his life. Often while herding cattle he would drive them about a big rock and get upon it and make them an eloquent speech. One day while fishing in a lake he was standing on some branches of a fallen tree that he was using for a boat. Suddenly a gust of wind carried the tree far out from shore. Little Bendito did not cry as other boys would have done, but stood the test without a tear. Night came on. Through the dark, dreary hours he held on to the branches until the light of a new day flashed over the glossy surface of the lake and he saw that he was again on shore. He jumped on land and went whistling away as if nothing had happened. But something had happened. That majestic look and sublime smile of his in times of greatest danger in after life were born out of that dark and perilous night.

Again, one day while Bendito was guarding cattle he left them for a while and was having a general good time with some other boys who

were also herding cattle. Some of the cows got into the corn field of a farmer who, very much excited and angry, appeared on the scene and after blessing out the boys in general told Bendito that he was going to tell his uncle Puablo on him. Bendito knew his uncle well, and rather than take the barbarous beating that he knew awaited him, he ran away to Oaxaca where one of his sisters lived. On his way he joined in with a large caravan headed that way. Many of the crowd tried to scare the little Indian by telling him that his uncle was after him, and other tales of woe, but ragged, barefooted, and unknown, he walked through the streets of Oaxaca up to the humble home of his sister. Little did Oaxaca know that her greatest hero slept within her gates that night —little did she dream that out of her barefooted Indian boy would come a hero whose statue would adorn every city's public park and streets in the republic and art galleries of the world! He soon fell into the hands of an old fraile, Antonia Salamanca, who began to teach him what she knew. The eager mind of the little Indian soon exhausted all of his teacher's knowledge, and Salamanca sent him to school. Following the custom of the times, Juarez was dedicated to the study of theology, a subject in which he became a distinguished scholar; but as to his becoming a

priest he was far from it. His convictions and principles rebelled at such an idea.

Soon after this the Oaxaca Institute was founded and Juarez determined at once to enter it. His tutor refused to allow him the privilege, but when Juarez insisted, his old friend, his tutor, threatened to withdraw all protection, help, and even friendship. Juarez accepted and became a member of the Institute. He was now at home among teachers and books. He gave his time to law and soon graduated from the law department. During all his school days, when a topic of a political nature was under discussion he always took great interest in advancing mature thoughts upon the question of liberal doctrines and the progress of the country. Step by step he climbed. He became agent of his alma mater, held a place in the government as deputy, and later was elected governor of the State of Oaxaca in 1847, when the American army entered Mexico City and drove Santa Anna out.

Santa Anna sought refuge in his state but Juarez was so disgusted with him that he would not allow him to stop in his territory. Later on, however, in 1853, when Santa Anna was made dictator, he got even with him by sending him out of the country. Juarez's exilement was spent in New Orleans, in much misery, where he had to make pottery for a living. He did not remain

very long, however, as some friends sent him money to return to Mexico. He landed at Acapulco as an "incognito." A young officer, son of General Alvarez, employed him as secretary. He did not disclose his identity. He had not been in this employment very long, however, until D. Juan Alvarez, the chief of the revolution, accidentally recognized him, and from that moment Juarez was the soul of the movement. Afterwards when Santa Anna was overthrown he became a minister of the Alvarez government. Later on he was made president of the supreme court during Ignacio Comonfort's administration. While in charge of this most responsible place he exercised great judgment and extraordinary tact and skill. Juarez was made prisoner when the president, Comonfort, betrayed the constitution. Juarez was by virtue of the office he held as president of the supreme court, the vice-president of the republic, and thus became president when Commonfort acted as he did. A president, yet in chains. Yet this indomitable republican, lover of free institutions, broke the chains that bound him and lifting the flag that he had loved to the breezes started for Guanajuata, and from there to San Luis Potosi. Being surrounded and supported by the strongest men of the republic, he was thus able to establish the strongest liberal government that Mexico had yet seen.

From San Luis Potosi he went to Guadalajara where he established his government in the palace there. It was Juarez that began the righteous war of the reformation of 1858, the sole purpose of which was to destroy forever the power of the church. The leaders of the church party among the clergy saw that their time was up, so they organized and put into requisition all their vast resources to overthrow and kill Juarez. Failing at every point the priests finally bribed the chief of the garrison that guarded the palace, paying him a large sum of money to kill Juarez and the entire cabinet. What a contemplated slaughter! What a glory for the representatives of the "Man of Galilee!" The captain, faithful to his promise, went at the head of his army and besieged the palace where were assembled Juarez and his cabinet. Juarez with his hands behind him was walking to and fro planning for the future, little thinking that his body guards had turned traitors, when suddenly a mad voice called him. With his usual indifference he walked towards the soldiers with their pointed guns, exposing his breast but turning his face as if to protect it from the bullets. Just as the last command, fire! was given, Juarez addressed them with a voice of thunder, and as this great Cicero talked to them their guns began to lower and no sooner had they placed

them by their sides than tears began flowing down their cheeks.

From Guadalajara, Juarez went to Calime, sailing from Panama to Vera Cruz. In Vera Cruz in 1859 he was besieged by Miguel Miramon, leader of the conservatives, or frailes, the church party. But while besieged, under the roaring of the enemy's artillery, without signs of fear, he went on with the business of the government. One of the most splendid monuments to his memory is that code of laws of the reformation that he turned out during this besieging fire from the 12th to the 23rd of July, 1859.

Vera Cruz was attacked again in 1860 by Miramon, this time both by land and sea, but the attack failed. His ships and crews were declared pirates by Juarez and captured. Miramon then turned back to Mexico City, and after a series of defeats the Conservatives were conquered and the republican government established.

Juarez entered Mexico City in 1861, only to leave it May 31, 1863, after Forey, the French general took the city of Puebla

The cause of the French Intervention was hidden in the church. Napoleon III., influenced by the lady Eugenia, a strong Catholic, had received into his court quite a number of the Conservatives. These traitors headed by the Bishop La-

bastida, through the lady Eugenia, advised Napoleon to reconquer Mexico. Napoleon did not wish the job himself, and so he sought outside help. In the meantime Mexico had suspended the payment of her national debt on account of the lamentable condition of her national treasury. England and Spain protested and France, seeing her chance, joined them. The nations met in conference at la Saledad and acknowledged the injustice of intervention and signed a treaty to sail away. England and Spain did so, but France remained. Juarez called them to order and reminded them of the treaty they had signed, whereupon the French representative replied that "their word was worth no more than the paper upon which it was written." No more words were necesary The war began in earnest. Juarez was determined to teach Europe a lesson. The French were defeated May 5, 1862, in Puebla. As soon as the Conservatives gained some victories, they lost no time in looking for an emperor. They found him in Maximilian, who accepted for three reasons: first, protection offered by Napoleon. the Pope and other friends; second to get out of debt; third, his ambition to be emperor. He arrived in Mexico June 12, 1864. Juarez traveled to the north, stopping at Saltilla, Monterey, Chihuahua and El Paso del

Norte (now C. Juarez). Everywhere he went he received a great ovation because the people knew that he was the very heart of Mexico in that he had at heart the highest interests of his fellow countrymen. He passed his birthday March 21, 1865, in Chihuahua, where the people gathered in the palace to do honor to the great Republican. During the many speeches one orator took as his theme, "The Absent Family." To this Juarez could respond only under a flood of tears and the difficulties of a deep emotion that choked him. He said, "The sacrifice of my family would be tremendous, but let it be if it is for the country!" His wife was in the United States, and she had been very kindly and courteously received by the president.

Chihuahua was taken by Brincourt in August, 1865, and Juarez went as far as the river in El Paso. He did not set his feet on foreign soil, for that would have been cowardice, and Juarez knew no fear. From there he directed the army and one victory followed another until he was soon ready to turn his face toward the very center of his country and at once began his march to Zacatecas. He was defeated there by Miramon and went to San Luis Potosi. Maximilian was abandoned in a most critical moment. The whip of the Mexican army and the demand of the United States, forced Spain to withdraw her

army, leaving Maximilian to his own resources. The emperor made himself strong in Queretaro, where he was besieged and taken prisoner by General Escobedo. No greater effort was ever made in vain to save a man than in the case of Maximilian. The world pitied him as he was a tool in the hands of circumstances, but Juarez was immovable. His answer to the lawyers' plea was, "The law and the sentence are inexorable in this moment, for public health so demands it." So Maximilian, together with Miramon and Mija, his most distinguished generals, were executed June 19, 1867.

On July 15 following, Juarez again entered the City of Mexico where he was received with the most enthusiastic demonstrations. He recommended to all Mexicans the principle, "Respect to the rights of others is peace."

He was at once elected again to the presidency and as a result many of his best genrals, among them Porfirio Diaz, rebelled against him. Juarez was successful and defeated the rebels in a series of encounters.

Juarez died suddenly at his post in the palace July 18, 1872. In his death Mexico lost her greatest son and the world a great hero and emancipator.

Sebastian Lerdo de Tejada was born in Jalapa,

Mexico, April 25, 1825. He was judge of the supreme court in 1857; a member of congress in 1861 - 1862; minister of foreign affairs in 1862-1867; and was appointed chief justice of the supreme court the same year, by virtue of which office he became president on the death of Juarez.

Sebastian Lerdo de Tejada—Jan. 1, 1873,-May 5, 1877.

At the close of his first term, or the expiration of the unfinished term of Juarez in 1876, Lerdo was a candidate to succeed himself. The election was in doubt but congress declared Lerdo elected. This decision, however, was not satisfactory to the people and as usual a revolution occurred which forced Lerdo to leave the country. He went to the city of New York where he lived in retirement the rest of his life.

Manuel Gonzales was born in Matamoros in the year 1833, and died in Mexico City May 8, 1893. He was a distinguished general and had supported Diaz in all his revolutions. He was one of the leaders in the revolution that overthrew Lerdo and placed General Diaz in power in 1877. Chronologically this places Diaz before Gonzales as president; but as Diaz had no

Manuel Gonzales—Dec. 1, 1880,-Nov. 30, 1884.

other interruption in his long career Gonzales is placed here.

Gonzales was secretary of war during Diaz's first administration and became president at the close of his first term, for Diaz had ruled, as military captain and boss, during the term of Lerdo, that no one could succeed himself as president. Gonzales, being succeeded by Diaz, was elected governor of the State of Guanajuato in 1884.

Porfirio Diaz—May 5, 1877,-May 25, 1911.

Diaz was born in Oaxaca September 15, 1830. He is not an Indian as some have thought, but is three-fourths Spanish. His early training was under Juarez in the Oaxaca Institute. After finishing his academic course he expected to take up the study of law, but owing to the American invasion his plans were changed and he enlisted in the National Guards. It was from this date that his brilliant career began. From that moment he dedicated himself to the cause of the freedom of his country.

When the dictatorship of Santa Anna began in 1854. Diaz supported the rebellion against such a tyrannical ruler. Later on when Maximilian (the unfortunate accident of Napoleon III.) undertook to set up an empire in Mexico, Diaz was one of the first and most daring generals to enter ef-

iective protest with the sword. His countrymen had long since recognized his sterling worth in the love of his country's freedom, and had in 1861 placed him at the head of the entire southern army. His country never had cause to regret its action in making him leader for he distinguished himself in every battle, never allowing the flag to trail in the dust. His tact and bravery and success in that memorable battle with the French, May 5, 1862, won for him forever all the distinctions that a proud nation could bestow upon a worthy son.

He was taken prisoner in the year 1863 in the city of Puebla after a most heroic resistance. The proud French general endeavored by all kinds of threats to make him swear never to take up arms again against his enemies, but rather than take such an oath, in response to the entreaties of his captors, he took a book and, that it might not fade at once from thought or sight, put in black and white, "I swear to defend the cause of the liberty of my country with all my energy, conceding to the Frenchmen a right to watch me."

After gaining his freedom he entered at once on a tireless and fearless march and fight against his enemies. Soon afterwards he fell into the hands of the French again, and the French general accused him of cowardice and dishonor, when

the proud Diaz called for the records of his previous captivity, and turning to the sentence that he had written, asked the French general to read it. As the Frenchman glanced over it his eyes fell and a blush of shame came over his face. He was soon released and began a more active crusade against the French than ever. His greatest victory was the siege of Puebla. This great battle revealed not only the daring spirit of Diaz but also his unrivaled skill in the art of war. He began his journey to the city on April 2, 1867. He took the city without much resistance. On coming into possession of the city his finer qualities of soul were brought out when he refused to take the large sums of money that had thus been placed in his hands. He not only turned into the treasury of the government all this money but declined any manifestation in his favor as Juarez entered the city, declaring that he as president, should have the glory.

Soon after the war, however, political parties began to organize and enter upon an active campaign. Iglesias, Lerdo de Tejada and Porfirio Diaz were all strong candidates for the presidency. Juarez defeated them but died soon after his election. On the death of Juarez, by virtue of his office as president of the supreme court, Lerdo came to the presidency and finished out the term. At the close of the term Lerdo's efforts to succeed

himself failed. Diaz rose against him with his "Plan of Tuxtepect," that of "no re-elections." Lerdo fled from the capital and Diaz became president in 1876 and served out his term in 1880, for according to his own plan no one could be re-elected. From 1880 to 1884 General Manuel Gonzales Ortega was in power. During these four years the Diaz party was rapidly growing and at the expiration of Gonzales' term Diaz was elected. One of the first things he did was to repeal the plan that a president should not be re-elected, and so he retained the presidency until May 25, 1911.

To many, especially from an American point of view, this action of Diaz seems inconsistent; but a careful study of the situation reveals many Mexican problems. When Mexico first selected and named four years as a term for her presidents she no doubt was copying from the United States government, but her leaders like General Diaz soon realized that they had not before them the easy problems that the United States had dealt with, but something infinitely more intricate. It was indeed quite a different proposition. For when the first pilgrims came to the United States the country was inhabited by the savage. The owners of the country were either extinguished or set off to themselves and a government was formed, not with these savage illiterates, but out

of the cream of the Anglo-Saxon race—out of the best blood and brain that the civilized races had produced.

But of the fifteen million inhabitants of Mexico ten million were of these illiterate savage Indians, leaving only five million to bear all responsibility of government and development. Mr. Diaz realized this and saw that his first plan would mean endless bloody wars and sure ruin. And so he became a kind of a king around whose throne peace for a period settled—a peace no doubt that was bought at times at too great a cost. He ruled with an iron hand. Many times he was cruel, but whether always in his actions or not he was always equal to every emergency. Possibly the greatest tribute to his success is the amazing prosperity of the republic.

Diaz is certainly next to Juarez the greatest man the country has produced and one of the greatest statesmen the world has known.

George Washington proclaimed freedom, but was supported by a "freedom loving people." When Hidalgo proclaimed liberty his ignorant Indians knew not what the word meant. They followed their great leader instinctively. They rallied around his magnetic personality. And so to develop this ignorant, superstitious, enslaved race was no easy task. Step by step Diaz introduced reforms along all lines until today the op-

erations of the government, the progress of the country industrially, educationally; in civil, social, and religious righteousness is nothing short of the miraculous. While the author does not believe that the high ideals and purposes of the Juarez administration were fully followed up by General Diaz, he must accredit to him a most successful and really wonderful career.

Diaz's Mistake and The Revolution.

The fatal mistake that Diaz made was in not carrying out what he led the people to believe he was going to do, namely: retire at the close of his term in 1910. He had promised in a way to retire the term preceding that; that is, he had made known to the people that it was his desire to put some one in his place by popular vote before he became too old to assist the new president in getting a hold on the reigns of government. And the people thought that time had come. So when the election came on in 1910, rather than retire from the race he chose to place in jail the one who would oppose him in the race for president, and thus enraged the already dissatisfied public. If Diaz had invited opposition, and when another was elected according to constitutional methods, he then had lent every assistance in building up every interest of the commonwealth, the world would have looked upon him even more

as a great constructive statesman, and his declining years would have been much happier.

Diaz made the mistake, in fact, a term preceding this, when General Bernardo Reyes, then commander in general of the federal army, aspired to the office of vice-president, by shifting him from that position to one where he would be less dangerous, as governor of Nuevo Leon. And when this did not cool off his political ambitions he was sent away to make military observations in Europe. The people had long become impatient with actions of this kind, and so when Madero issued his proclamation they were easily excited to rebellion. And so under promise of free ballots and a better time they rose up in rebellion according to Madero's call on the 20th of November, 1910, and in a few short months were able to dictate their own terms of peace. Diaz was forced to steal away from the capital under the shades of darkness in an inglorious defeat on May 25, 1911.

De la Barra—May 25, 1911,-Nov. 6, 1911.

De la Barra was ambassador to the United States from Mexico when the revolution led by Francisco I. Madero broke out. De la Barra was a friend of Madero, and also a close friend of Diaz. He was instrumental in influencing President Diaz to resign for the good of the country. The lead-

ers of the rebellion were willing that De la Barra should act as president until one could be properly elected by the people.

Francisco I. Madero was born near Monterey in 1865. He is of a rich family, enthusiastic, well educated, and that he possesses undaunted courage no one doubts; for to raise a hand against the long established iron-hand rule of Diaz meant death or victory. And no one knew this better than Madero. But he had convictions and dared to stand or die by them. He was right, and right will prevail.

Francisco I. Madero.
Nov. 6, 1911,-?———

The plan of the Madero administration is to carry out the policies and principles upon which the revolution was won, but this will be a task not easy to accomplish. The people are simply not entirely prepared for it. In fact, Diaz might have done it better than he did if he had been able. The plan is splendid, but no doubt there will be breakers ahead. Of course with General Reyes eliminated, a counter revolution under Zapata or Orosco will be much more difficult, especially after such a dramatic surrender of the once idol of the people in the hour of his complete vanquishment sobbing "I have called upon

New Regime Not Inaugurated In a Day.

the army, and I have called upon the people, and no one has responded." The most unnatural settlement of the affairs of a Latin-American people is the ease with which it has been accomplished. Where many thirst for trouble and fighting is popular and will afford a livelihood for so many unemployed; and where rivalry, ambition, and a spirit of non-conformity exists, President Madero will indeed prove himself a diplomat if he closes his term in peace. And even though he does bring about peace, sometimes a compromising, pacifying policy that is required to do it amounts to a kind of patch-work job that is not permanent.

After all there is no reason why this people should always do in the future as they have done in the past; no reason why they should not have a new vision; that each new year should not be to them indeed and in fact a new way. They are not like they used to be, but are more highly educated both in heart and in mind today than ever before. They know and appreciate the virtue of peace and the horror of war as never before. And let us hope that the explanation of the rare ease with which the old regime has been replaced by the new is simply the dawn of a new day with them—a day when no longer constant rebellions will be popular.

The platform of the new administration if car-

ried out is fully sufficient to establish a strong and permanent government of peace and prosperity. The guarantee of popular suffrage and better education and industrial facilities for the mediocre touches a responsive chord in the hearts of millions. It is not altogether new, but a re-emphasis of the principles and ideas of Juarez from which the government has long been drifting. That the new life, the consecrated intellect of Mexico today will be equal to all emergencies no nation need fear.

New Policy Adequate To Stable Government.

There will be dissatisfaction and unrest for a time; political ambitions and personal grievances of some will cause bloodshed, as in the case of Zapata and Orosco, but peace will finally hover over this great country.

The vast holdings of citizens of the United States are being rapidly extended throughout all the Latin-American countries. Being large stockholders it will be easy for us to be accused of being implicated in some way with the political changes of these countries, and it will be unnatural not to be. It is generally thought that the banana trust was identified in some way with the troubles of Nicaragua; and so the asphalt trust was thought by

Obligation of Strong to Weak.

some to have financed the Venezuela revolution. The vast tobacco and sugar interests of Cuba can incite to insurrection when a rebel could not explain his grievances if it brings around the navy and intervention. Our mining interests and other trading in Mexico needs protection, and intervention and annexation talk suits great promoters. Protection and peace are necessary for the good of all, but it is better by far to help a government to help itself than to aid in any way in a revolution. If ample protection can be worked out on that plan it will undoubtedly be the wisest way. There is a Moral obligation upon the stronger to the weak that cannot easily be shifted.

CHAPTER XI.

Mexico's Tomorrow

THE two most familiar expressions that a traveler meets with in Mexico are "Manana" and "Quien Sabe." Manana means tomorrow, but is used also to indicate an indefinite future day. Quien Sabe is, literally, "who knows?" meaning "I don't know," or "God only knows." These expressions one hears on every corner, at every pause throughout every hour of every day.

"Manana and "Quien Sabe."

If you want anything attended to, Mexico does not seem to know how to attend to it at once, but tells you to call another day. Although your business may be to rent or buy property, or of such a business character as that your visit is eminently important to the man you wish to see, and although he knows it, is present and unoccupied, he will likely tell you to call at three o'clock in the afternoon or at nine o'clock the next morning. If you go to the bank to purchase a New York draft, you pay for it and the cashier tells you to call around the next morning or at twelve o'clock for

Their Use.

it. In the meantime you have no showing whatever for your money.

The average working man can give you scarcely any information at all. You may ask one who has lived all his life in the city what the population of the place is and he will answer "Quien sabe." And then ask if there are ten or fifty thousand and he will answer "Quien sabe." He does not seem to have any conception at all as to whether there are one or five hundred thousand. Several men who had lived from ten to twenty years in a certain city were asked what direction the river ran, or which end was the source of the river that passed through the city, and it seemed they had never thought to notice it.

They dont know and have no anxiety nor curiosity about anything whatever. We were out on a two hundred-mile trip with a physician bringing a dangerously wounded American along the Mazatlan trail over the Sierra Madre mountains on a stretcher to the city of Durango. On that trip we met some fifty squads of peons (poor ones or common people). Of the hundreds that we met not one looked at the stretcher nor asked a questtion. We were passing the door of a jacal (wigwam, hut, pronounced "ackal") when a wild duck that had been shot by some one at a lake half a mile away fell

Lack of Interest and Curiosity.

dead in the lap of a woman sitting near the door. She simply picked it up and laid it on a table without so much as looking out at the door or up into the air from whence it had come. She acted as though dead ducks had fallen in her lap at that hour every day she had lived there.

Negro vs. Mexican.

If it had been a Southern negress she would have run out of the house and looking up exclaimed, "Good Lawd! Is it gwine to rain dead ducks? 'Fo God if it ain't done went an' done it!" But with the Mexican, if she thought at all, or had thought loud enough for words, "Quien sabe" would have settled it forever.

Rome Responsible For Lack of Interest.

These poor people have been taught for more than three hundred years not to think nor ask questions—that the greatest sin they could commit would be to question anything. They are taught to do only as the priests think. They have been so faithful to this teaching that they have atrophied almost into mental sterility with absolutely no care or concern, anxiety or curiosity about anything. Thus this old habit and meaning of manana, darkening the intellectual and moral skies of the people, has been spread like a dark mantle over them by a ruthless, slavish, iron-clad priesthood hand.

In more recent times the inevitable contact of the people with the new thought and high ideas of a righteous and intelligent evangelism of the United States has turned through this lifeless and unconcerned manana an electric current that has brought out a thousand brilliant stars of hope. Aspiration and hope are taking hold of the people and they read a new story in manana. Mexico's manana is destined to be one of the brightest and most glorious epochs in the history of any land. The wonderful strides of progress that she is making now along all lines is phenomenal. The people are awaking from their long sleep to the highest interests of civic, industrial, educational, moral and religious advancement. The common laborers here and there who have heretofore been accustomed to walk around with downcast eyes, void of ambition and hope, feeling a subconsciousness of almost eternal oppression, have received a new impulse, and, lifting their eyes to the skies, they have walked out into God's free open air to think, to plan, to organize, to resist oppression, to make demands—realizing for the first time that they have any rights at all.

Mexico's Glorious Tomorrow.

Of course, when this new day first dawns upon a people they are dangerous to the best interests

of all unless they be morally trained. Brotherly love, mutual aid, recognition of the rights of others must also be the ruling passion. Herein lies the church's great opportunity. It needs to teach men that they are free indeed, but that the highest exercise of that freedom is seen in not only giving another a chance, but in actually choosing to serve him. "He that is greatest among you shall be your servant." This is the Christly thralldom that has no sign nor feeling of slavish serfdom. It is a service that develops people into a freer and happier liberty. To implant this truth of "service to man" together with that of "redemption from sin by faith in Christ" in the hearts and lives of these people as they begin to break out of the shell of Romish serfdom and to catch some breezes of the pure ozone of evangelical liberty is the great work of our Protestant evangelism.

The Church's Opportunity.

That the church will meet the demands of the hour and do its duty, and that the people will open their minds and hearts and arms to receive the messenger and his message we have no doubt. Never before in the history of Mexico have the people been reaching out for the truth as now.

The Church Will Do Its Duty.

The future of Mexico religiously is easily fore-

told. There are thousands of the best educated, professional men of the republic who have long since become disgusted with the Mexican ecclesiasticism and many have not been outspoken because of sentiments and family relationships; some have drifted into scepticism, but thousands are Protestants in belief, some of whom do not hesitate to say so anywhere and everywhere, while others who are not interested enough to lose prestige in social or businss circles are only waiting opportune time—a landslide that is inevitable—when evangelism will be popular. There is another large class who believe in closer competition and wish to see Protestantism spread in order to wake up Rome and keep it busy. A priest in charge of a large Catholic church told the writer that he would like to see the town more evenly divided, that he was sure it would wake up his people from their lethargy and improve them morally. (This is very unusual, however, as the priests are generally very active in taking up all Bibles and tracts that the Protestants distribute.)

Protestant Ideals Strong in Mexico.

The number of priests who have come into our connection, the large party of liberals, and the multitudes who at heart believe in Protestantism, together with the ever increasing thousands of the enthusiastic, full-fledged, outspoken,

Landslide Inevitable.

heart-rejoicing Christian believers bring almost within the range of vision an enevitable ladslide for glory and for God. May God hasten that day! The day when Mexico will be freer than when she signed that constitution of 1857!

Mexico's tomorrow will not only be evangelical but all the blessings that the gospel gives will crowd her future.

Republic Only In Name.

Today, politically, Mexico is a republic only in name and organization. The organization and functions of the executive, legislative and judicial departments of the government of Mexico are exactly like those of the United States, but the machinery in Mexico, when it runs at all, runs very differently with a people that are under the yoke of Romanism. Having been taught not to think for themselves they have had no ambition to vote. And the truth is that the majority of them have not thought sufficiently to cast an intelligent ballot. Those who think they have, and who have an abundance of confidence in themselves, are the very ones that the officers of the government are afraid to trust, and evade their ballots. And so the entire election has been a farce.

A popular or democratic form of government

is no easy thing to build where the state has been and is so intimately connected with the Catholic heierarchy that has always been autocratic. The noble Juarez made an effort to cut loose from the church and build up democratic principles, and succeeded well, if only his policy had been followed up. But for more than a score of years the government seems to have been gradually drifting back to Rome. The Diaz administration, while friendly to all missionary enterprises, was thoroughly autocratic. To a certain extent this was necessary, and Rome has been responsible, and even peace may be purchased at too great a price. Only as the ideals of evangelical Protestantism reach this people will there be developed a high intelligent and moral citizenship capable of carrying on a popular government. It is just possible that even after the people are prepared to vote and to vote intelligently the autocratic spirit of some few and the interests of a few rich may bring about other conflicts before a real and permanent democracy is established.

Autocratic Romanism versus Democratic Government.

There is too great a distance between the high and low, the rich and poor As yet the very class

The Middle Class.

that is so essential to the stability of any land, the middle class, the common people, is not much in evidence in Mexico. In fact, until the last few years such a class did not seem to exist. They had only the extremely poor and the very rich, but now the middle class is being developed. This middle ground will be easy and rapid in filling. It is augmented by thousands from the lower class who have been educated and prepared for noble citizenship through the splendid modern school system, while thousands from the higher circle join in to swell the ranks. The latter fall into this rank either because they are in sympathy with the common people, or because they had maintained their high place with the upper circle at too great a cost, who were unable financially to hold the place, but who had embarrassed themselves in the financial world rather than join in with the low, or meet the social ostracism that, falling beneath the high circle, would result. These especially have been the ones quick to fall into a common respectable class, while multitudes from the lower class are climbing by the path of education up to respectability, until already vox populi is being felt as a factor —a factor that hereafter must be reckoned with in national affairs. Whether the sensible and sober minded leadership of the republic will recognize this factor and grant it its proper place and

power remains to be seen. But Mexico is so intimately and intelligently associated with the United States and its manner of popular suffrage, that likely sooner or later they will adopt and practice their method and allow the people to rule. Opposing parties will be organized and the officers of the government selecteed by the people at the polls. Of course in periods of transition a little imprudence on the part of the administration will lead to conflicts occasionally; but the government of Mexico is destined to be some day a representative government for the people, by the people. And if troubles come they will soon blow over and the country will enter upon an era of untold prosperity. The golden days that the Juarez government foretold will burst upon the land in fact.

Not only will Mexico's tomorrow have a new meaning religiously and politically, but commercially, industrially and socially as well. When peace prevails in Mexico that is produced not by autocratic principles of government—a peace that is gained not by wading roughshod through the blood of every honest antagonist that dares to lift up his head—not a peace that is preserved by a raised sword, but a peace that the entire people have ordered because they love it, such as is produced only through the exercise of the fullest

Golden Days.

liberty of a people; when that glorious day shall dawn mines will open up and railroads will be stretched from city to city as never before by foreign capital. The commercial interests—manufacturing, industrial, agricultural and mining enterprises will increase a hundred fold under the new guarantee of liberty and justice that a free choice and heart love have ordered rather than the sword. Foreign capital will pour in from every source when the good will of the common people as well as the authority of the government stands ready to protect its interests.

Good Will Better Than Guns.

What many of the capitalists are still waiting for is not simply the people worked on from the outside, as Rome and Diaz have done, but as working on the inside of the people which Christian education and evangelization alone will do. This great work is going on at a rapid pace, but under less auspicious conditions than in earlier days. For example, one of our old missionaries, Rev. A. S. Southerland, rode into a city of Mexico one afternoon during the Juarez administration, went into the courthouse and informed the judge that he had come to preach the gospel in the city and wanted his protection, whereupon the judge ordered the court room arranged for services for the evening, stating that that was the

best hall in the city and that he, with all the city officials would be pleased to hear him. (The subject that evening was "Jehovah," and the judge asked the preacher afterwards who was Jehovah, if he was one of the disciples or one of the saints! A little boy that was standing by answered him intelligently. The judge was an educated man, but a product of a closed Bible Catholicism, while the little boy was an ignorant little fellow but from an open Bible Christian home.) Not so today. If a Protestant dies in Mexico and some of his friends with his pastor gather to sing and pray in his home, a mounted policeman will appear at the door with raised sword and have the proceedings closed or send the crowd to jail. At the same time the priests are allowed to walk the streets in their long robes contrary to the written law of the country unmolested. The law on the subject has not been changed one iota sice Juarez's day. In fact, Juarez was the author of the law on the question, which provides that no religious gatherings and processions shall take place outside of church buildings and places set apart for worship. This was meant to stop all public street debates and processions liable to cause violence that was of such common occurrence among the Catholic clergy and fanatical followers during the heated contests between church and state. It is also remembered that just at this time all church prop-

erty was confiscated, leaving the buildings in the hands of the church to be lent to the people for worship as the needs might demand (presumably for Protestants also). To the writer the more recent interpretation of that law, viz: that it applies to little peaceful gatherings in homes, etc., is a direct reversal of the original idea. At least when we see that new interpretation applied as the writer has on one occasion: a funeral service of a quiet little gathering of ten stopped. On another occasion in a capital city, as was also the first incident, an unmolested funeral procession a mile long, with flying banners and plumes, with a wild mob running along the sidewalks ordering the people to take off their hats, and where one hesitated knocking it off, crying "Death to the Protestants and Americans!" and remembering that the Protestants are so much more needy for buildings to set apart for this purpose than are the Catholics, it seems there is a lack of fairness somewhere.

Will Win By Love.

But with all the close hedges and hidebound boundaries in which the gospel leaven has been circumscribed the warmth of the Holy Spirit is swelling the lump, sweetening the manners and purifying the characters of the roughest and vilest, establishing an intelligent citizenship, whose ever expanding and widening influence is reaching the

centers of the legislative, judicial and executive halls, and being felt as a factor in national affairs that will not be dismissed by the brush of a priestly robe.

Mexico's tomorrow will be the brightest chapter in her history. She has a great future because she has great resources and a great people. Habits and customs will change, but every change will be to sweeten her social and national life. Her senoritas will put on hats and keep off the sun to brighten and sweeten their faces. Young men will not have to stand five hours in the rain and wind "playing bear," for the delight of his eyes will be turned out of the iron cage to go buggy riding with him, after that righteousness hath taken hold of them both. The architecture of the homes will be turned like a sock inside out, the "patio" pulled outside and the walls of the rooms pushed inside, for the thief and robber will no longer be dreaded so much, and the society of the home will be more open and of freer access to friends and the public in general, since legal marriage has occurred and love and confidence prevail. The Mexican style of a house is directly opposite to that of the United States. In the United States the house is built in the center of the lot, leaving all the lot that the building does not cover on the outside, while in Mexico the house is built around the edge of the

lot leaving the space that the house does not cover on the inside of the house. To each room is a door opening on this inside yard. There are no outside openings except on the streets where a window with heavy iron bars is placed, the evening home of the young lady of the house. It is a selfishly constructed house, but really necessary to guard against losing all you have by robbery. Common windows and locks mean nothing. It takes walls and iron bars.

Bibles Better Than Bars.

With the advancement of the Christian religion the wholesale thieving and robbing will pass away and the truth of the prophet's message: "In that day shall this song be sung in the land of Judah; we have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in. Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusted on thee. Trust ye in the Lord forever. For the Lord Jehovah is everlasting strength." The Bible in the homes and hearts of the people will be better protection than the walls about them. The safest and best protection to all foreign interests as well as to all home industries in Mexico today, and will be "En la Manana," is to add to the curriculum of the magnificent normal and public school system

that President Diaz inaugurated, the Bible. If Madero, who is a Spiritualist, and naturally more friendly to real spiritual influences, should go a step further and put the Bible in the schools, the accomplishment of all these high ideals might be easily and peacefully reached.

May the good sense, advice and faith in God, as exemplified by the poor Aztec mother in writing to her daughter in her childish way in the twilight of civilization, as given by Prescott in his liberal translation of Sahagun's "Historia de Nueva Espana," as given below, be so perfected by the progress of the centuries in the leadership of our neighbors, the Mexicans, as that they shall realize a twentieth century fruition of that faith and hope.

High Ideal of Aztecs
A Good Foundation.

Letter from Aztec Mother to Her Daughter, as Given by Prescott, vol. 3, page 353, Translated From Sahagun's "Historia de Nueva Espana." Lib. 6, Cap. 19:

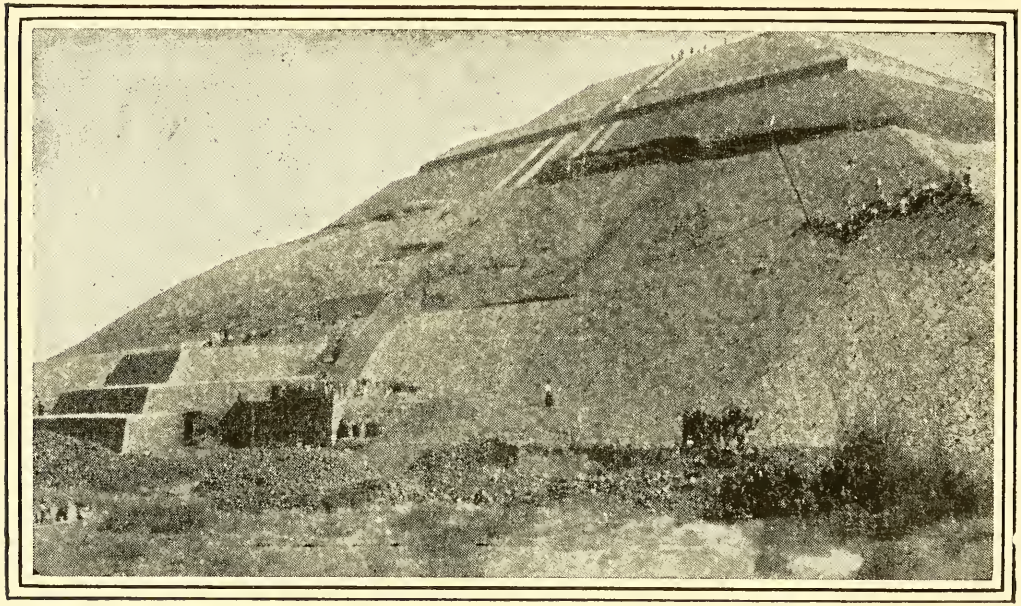
"My beloved daughter, very dear dove, you have already heard and attended to the words that your father told you. They are precious words, and such as are rarely spoken or listened to, and which have proceeded from the bowels and heart, in which they were treasured up; and your beloved father well knows

that you are his daughter, begotten of him, are his blood and his flesh; and God our Lord knows that it is true. Although you are a woman and are the *image of your father,* what more can I say to you than has already been said? What more can you hear than you have heard from your Lord and father? Who has fully told what is becoming for you to do and to avoid, nor is there anything remaining, which concerns you, that he has not touched upon. Nevertheless, that I may do towards you my whole duty, I will say to you some few words: The first thing that I earnestly charge upon you is that you observe and do not forget what your father has now told you, since it is all very precious; and persons of his condition rarely publish such things; for they are the words that belong to the noble and wise, valuable as rich jewels. See, then, that you take them and lay them up in your heart, and write them in your bowels.

"If God gives you life, and these same words will you teach to your sons and daughters, if God will give them to you. The second thing I desire to say to you is, that I love you much, that you are my dear daughter. Remember that nine months I bore you in my womb, that you were born and I brought you up in my arms. I placed you in your cradle, and with my hands I nursed you. This I tell you in order that you may know that I and your father are the source of your being; it is we who now instruct you. See that you receive our words, and treasure them up in your breast. Take care that your garments are such as are decent and proper, and observe that you do not adorn yourself with much finery, since this is a mark of vanity and folly. As little becoming is it, that your dress should be very mean, dirty or ragged; since rags are a mark of the low, and of those that are held in contempt. Let your clothes be becoming and neat, that you may appear neither fantastic nor mean. When you speak do not hurry your words from uneasiness, but speak deliberately and calmly. Do not raise your voice very high, nor speak very low,

but in a moderate tone. Neither mince when you speak, nor when you salute, nor speak through your nose; but let your words be proper, of good sound, and your voice gentle. Do not be nice in the choice of your words. In walking, my daughter, see that you behave becomingly, neither going with haste nor too slowly; since it is in evidence that one is puffed up, to walk slowly, and walking hastily causes a vicious habit of restlessness and instability. Therefore walk neither very fast nor very slow; yet when it shall be necessary to go with haste, do so; in this use your discretion. And when you may be obliged to jump over a pool of water, do it with decency, that you may neither appear clumsy nor light. When you are in the street do not carry your head very much inclined or your body bent; nor as little go with your head much raised; since it is a mark of ill breeding; walk erect, with your head slightly inclined. Do not have your mouth covered or your face from shame, nor go looking like a near-sighted person, nor on your way make fantastic movements with your feet. Walk through the streets quietly and with propriety. Another thing that you must attend to, my daughter, is, that when you are in the street you do not go looking hither and thither, nor turning your head to look at this or that; walk neither looking at the skies, nor on the ground. Do not look upon those whom you meet with eyes of an offended person, nor have the appearance of being uneasy; but of one who looks upon all with a serene countenance; doing this, you will give no one occasion of being offended with you. Show a becoming countenance; that you may neither appear morose, nor on the other hand too complacent. See, my daughter, that you give yourself no concern about the words you may hear in going through the street, nor pay any regard to them, let them who come and go say what they will. Take care that you neither answer nor speak, but act as if you neither heard or understood them; since, doing in this manner, no one will be able to say with truth that you

Francisco I. Madero, Jr.,



Imposing uncovered Pyramid of the Sun—A zigzag stairway leads to summit—The group of workmen seen are repairing broken places.

Hill-like Pyramid of the Moon—Path of Dread leading to Pyramid of the Sun half a mile distant—Fragments of sidewalks with tracings of red and white paint are still to be seen.

Women as beasts of burden. (Courtesy Miss Barnes.)

have said anything amiss. See likewise, my daughter, that you never paint your face or stain it or your lips with colors in order to appear well; since this is a mark of vile and unchaste women. Paints and colorigin are things which bad women use; the immodest, who have lost all shame, who are fools and drunkards, and are called "rameras" (prostitutes). But, that your husband may not dislike you, adorn yourself, wash yourself, and cleanse your clothes; and let this be done with moderation; since, if every day you wash yourself and your clothes, it will be said that you are over nice—too delicate; they will call you *tapeptzon tinemaxoch*. My daughter, this is the course you are to take; since in this manner the ancestors from whom you spring, brought us up Those noble and venerable dames, your grandmothers, told us not so many things as I have told you; they said but few words, and spoke thus: 'Listen, my daughters, in this world it is necessary to live with much prudence and circumspection.' Hear this allegory which I shall now tell you, and preserve it and take from it a warning and an example for living aright: Here in this world we travel a very narrow, steep and dangerous road, which is as a lofty mountain ridge, on whose top passes a narrow path; on either side is a great gulf without bottom, and, if you deviate from the path, you will fall into it. There is need, therefore, of much discretion in pursuing the road. My tenderly loved daughter, my little dove, keep the illustration in your heart, and see that you do not forget it. It will be to you as a lamp and a beacon so long as you live in this world. Only one thing remains to be said and I have done: If God shall give you life, if you shall continue some years upon the earth, see that you guard yourself carefully, that no stain come upon you; should you forfeit your chastity, and afterwards be asked in marriage and marry some one, you will never be fortunate, nor have true love; he will always remember that you were not a virgin, and this will be the cause of great affliction

and distress; you will never be at peace, for your husband will always be suspicious of you. O! my dearly beloved daughter, if you shall live upon the earth, see that not more than one man approaches, and observe what I shall now tell you as a strict command. When it shall please God that you receive a husband, and you are placed under his authority, be free of arrogance; see that you do not neglect him, nor allow your heart to be in opposition to him. Beware that, in no time or place, you commit the treason against him called adultery. See that you give no favor to another; since this, my dear and much beloved daughter, is to fall into a pit without bottom, from which there will be no escape. According to the custom of the world, if it shall be known, for this crime they will kill you, they will throw you into the street, for an example to all the people, where your head will be crushed and dragged upon the earth, and others will take warning of your death. From this will arise a stain and dishonor upon our ancestors, the nobles, senators from whom we were decended. You will tarnish their illustrious fame and their glory by the filthiness and impurity of your sin. You will, likewise, lose your reputation, your nobility and honor of your birth; your name will be forgot or abhorred. Of you it will be said that you were buried in the dust of your sins. And remember, my daughter, that though a man shall see you, nor your husband ever know what happens, *God, who is in every place, sees you* and will be angry with you, and will also excite the indignation of the people against you, and will be avenged upon you as He shall see fit. By his command you will either be maimed or struck blind, or your body will wither, or you will come to extreme poverty for daring to injure your husband. Or, perhaps, He will give you death, and put you under his feet, sending you to the place of torment. Our Lord is compassionate; but if you will commit treason against your husband, God, who is in every place, will take vengeance on your sin, and will per-

mit you to have neither content nor repose, nor a peaceful life; and He will excite your husband to be always unkind to you, and will always speak to you in anger. My dear daughter, whom I tenderly love, see that you live in the world in peace, tranquillity and contentment all the days that you shall live. See that you disgrace not yourself, that you stain not your honor, nor pollute the luster and fame of ancestors. See that you honor me and your father, and reflect glory on us by your good life. May God prosper you, my first-born, and may you come to God who is in every place.

CHAPTER XII.

Pyramids of Mexico

TO FIND some of the most wonderful pyramids and ancient ruins of the world one does not need to tour Egypt or Greece nor look up Pompeii or the great Cheops, or peer into the latest excavations along the Nile. We do not need to cross the sea to find some wonders in this line. How few people, even among those who have gone abroad, have ever seen America! Have you ever seen the gigantic Pyramid of the Sun in Mexico?

By courtesy of the Leslie-Judge Company of New York we give their description and illustrations of the pyramids of San Juan Teotihuacan.

San Juan Teotihuacan is only about one hour's run out from Mexico City:

The pyramids of San Juan Teotihuacan, one of which is still more than two-thirds covered by a layer of earth from thirty-five to forty feet in depth, have contributed only meagerly to archeological lore. That they were obviously fashioned by human hands is all the authentic information they have vouchsafed to yield. When the Spaniards took possession of Mexico, four hun-

dred years ago, they found these earth mounds in much the same condition they are in now. If the great Pyramid of the Sun once held in its midst a store of treasure, as legend relates, this treasure was removed and its hiding place blocked up by people long since swept away by Mexico's greatest enemy—Popocatapetl. Historians concur in the belief that in a period antedating history a great peregrinating tribe came to Mexico, bringing with them the nowledge of a symbolic art reflecting that which still exists in Egypt. The route followed by these people, either in their journey to Mexico or homeward bound, is marked by monuments so indestructible that they defy the hand of centuries. These travelers, of whom no written documents remain, left behind them ruins of once impressive structures, showing their architecture and substantiality the handiwork of a highly enlightened race. Historians inclined to scout the story of a one-time occupation of Mexico by Egyptians attribute the pyramids to the Aztec and Toltec tribes of Indians. Others place their date at a pre-Aztec age. However that may be, it is certain, from articles found during the processes of excavation, that both the Aztecs and the Toltecs at various times utilized the pyramids in their religious rites.

The Pyramid of the Sun which almost equals Cheops in its majesty, is built in a puzzling fashion, in layers. The material used in its formation is basalt and brachitic rock. Each layer forms a complete pyramid in itself, its outer surface being faced with masonry and then plastered over with a coating of cement or fine mortar. Should the outer layer be removed, it would reduce the size of the pyramid about four and a half yards on each side. A zigzag flight of stairs cut in rock leads from the base to the summit. The only entrance thus far discovered is a dark well, about fifteen feet deep, faced with carefully squared stones. The height of the Pyramid of the Sun is 216 feet, and its dimensions at the base are 761 by 721 feet. The summit is narrowing and irregular, being fifty-nine feet from north to south and 105 feet from east to west. Historians claim that formerly a temple surmounted this pyramid, but there is no existing sign of such a structure. The only thing that breaks the skyline is a small wooden cross, placed there by a native to mark the spot where a suicide ended his life.

Leading directly from the Pyramid of the Sun is a marked roadway called the "Path of the Dead," which leads to the Pyramid of the Moon, a half mile distant. Very little work has been done on this latter mound, which still has all the

resemblance of a small but perfectly formed hill. The Pyramid of the Moon is 150 feet high. At its base it measures 511 by 426 feet. The platform on the top is nineteen feet square, and there is a slight indication of the temple or tomb which formerly stood there. Along the Path of the Dead are still to be seen fragments of sidewalk, with tracings of red and white paint. From along the sides a number of sarcophagi containing human bones and relics of pottery have been excavated.

Within a circumference of half a mile from the two pyramids there are numerous minor mounds, the majority of them earth covered. They bud up in weird fashion out of a naturally level stretch of ground. A few of these which have been partly unearthed disclose the tops of more or less elaborate stone houses. One shows a symmetrical, truncated pyramid, with a house built over and around it. This has been designated as the priests' house.

Several of the excavated houses, to visit which one descends twenty or twenty-five feet of stone steps, evidence a high civilization in the former occupants. The fragments of wall show a polished surface, decorated in colors in conventional design. Nearly all of the houses contain wells, round and perfectly made, in which, from a depth of from thirty-five to forty feet, an abundance of

pure water is always found. Almost anywhere within half a mile of this buried city, of which the pyramids are supposed to have once formed the center, the natives dig up arrow heads, fragments of pottery and numerous clay faces no two of which are alike. The small clay faces are said to be fashioned after the faces of dead monarchs. These ancient relics are imitated in large quantities by the Indians, who cleverly fashion them out of clay The majority of genuine relics go into the large museum which has been built within a stone's throw of the Pyramid of the Sun. However, the imitations are interesting, and the visitor to Mexico might do worse than bring one away with him as a souvenir of one of the most, if not actually the most, wonderful archeological treasure houses in the world.

During the recent political changes in Mexico, the work of excavation has been suspended. It is to be hoped that President Madero will show the same energy in this as he has in other interests which make for the welfare of the people and of the country under his control, and that soon, through his activities in the archeological field, Mexico will become as much the Mecca of tourists as is Egypt.

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